

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 08161299 0

Digitized by Google



Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

DEMONSTRATION

Digitized by Google

Digitized by Google

THE

Philosophy of Wholeness

By

Leander Edmund Whipple

Course VI

DEMONSTRATION

The Specific Image System

The
American School of Metaphysics
No. 500 Fifth Avenue
New York
U. S. A.

Digitized by Google

TO NEW YORK
PUBLIC LIBRARY
157595A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 19[illegible]4 L

Copyright 1908, by L. E. Whipple.
Entered at Stationers Hall, London, England.
All rights reserved.

Digitized by Google

The
Specific Image System

Digitized by Google

Digitized by Google

Special Notice.

Digitized by Google

Digitized by Google

No. 49.

Issued to Helen Marshall Platt

Special Notice.

This book is issued only in connection with the single lessons of Course V of Mr. Whipple's system of instruction. It is provided with a lock and key, in order that its contents may be kept from the curious or prying eyes of those who have not been prepared for its teachings, by the study which enables us to understand aright.

It is hoped and expected that faithful pupils having it in their possession will respect this request to keep the book locked—a request which rests wholly upon the facts of experience with all classes of minds. Unless the ground is well prepared, the "thorns and brambles" of personal opinion based upon worldly views of spiritual matters choke out the wheat in any field of endeavor, and render it impossible to comprehend the value of these teachings.

Only the unprepared, however, need be excluded.

Respectfully,

THE AMERICAN SCHOOL OF METAPHYSICS,

LEANDER EDMUND WHIPPLE, *Principal.*

NEW YORK, March, 1908.

Digitized by Google

Digitized by Google

Contents.

Digitized by Google

Digitized by Google

Contents.

Special Notice 7

Statement of Being..... 15

CHAPTER I.—Correspondency 19

II.—Correspondencies 31

III.—Metaphysical Diagnostication 47

IV.—Questions for Mental Diagnosis..... 51

V.—Special Considerations in Diagnosis..... 67

VI.—General Metaphysical Attention..... 77

VII.—Specific Conditions 89

VIII.—Directions and Suggestions..... 101

IX.—The Specific Image System..... 113

X.—Formulas for the Dream..... 125

XI.—Specific Image Formulas..... 139

XII.—Fermentation 153

XIII.—Self-Protection 167

XIV.—Instruction and Advice..... 175

Digitized by Google

Digitized by Google

Statement.

Digitized by Google

Digitized by Google

A

CONCISE

STATEMENT OF BEING,*

by

LEANDER EDMUND WHIPPLE.

Life is Spiritual Consciousness.
Spirit is Conscious Reality.

GOD, the eternal principle of Truth, is Spirit.
MAN, the Individual likeness is also Spirit.
PERSONALITY, is a Dream Illusion.
MATTER, the Image of that Dream.

All truth or fact is Spirit; Life;
All seeming else, but Sense-illusion.

ALL IS ONE ETERNAL GOOD.

UNIVERSAL TRUTH.

* This statement must be committed to memory, as it will be used in the working instructions.

Digitized by Google

Digitized by Google

I.

Correspondency.

Digitized by Google

Digitized by Google

COURSE VI

DEMONSTRATION

THE SPECIFIC IMAGE SYSTEM

CHAPTER I.

CORRESPONDENCY.

METAPHYSICAL DIAGNOSIS consists in learning the specific mental causes of the abnormal conditions that appear to be present with a given case. In determining these causes a system of Correspondency is employed, by which a similarity of action is determined as existing between the abnormal condition in any part of the body—organic, nervous or functional, and a particular mode of action in the mind, which has caused the disturbance.

This similarity of action is known among metaphysicians as a correspondency. There is a relatedness between the two modes. They are more or less alike in character, and in the features of their action. They show the same nature. In marked instances the correspondence of one to another is exact, or so nearly so as to excite remark.

It is a fundamental principle in the Science of Correspondency, as applied in the Specific Image System, that between physical and mental correspondencies, the mental one always takes precedence. It caused the physical disturbance; therefore it was established before the physical condition had existence in any form. If the action had not been formed in the mind of the sufferer, the bodily affliction would never have appeared. Therefore, the mental impression or idea is the specific cause of the physical condition.

Our study here relates mainly to the corresponding action that is common to both cause and effect. These two are really two phases of operation of one original action; therefore, there is but one condition requiring direct attention.

The law that is operative in the reproduction of mental action

Digitized by Google

will attend to reproducing the corrective mental operation, as promptly and efficiently as it did the original disturbing one.

Through its natural operations this law discloses to us the right healing application of mental energy. Thought must be applied to the correcting of the wrong mental action at the foundation of the disturbing idea.

A correct knowledge of correspondencies that are known to exist will aid us, here. In most instances this knowledge is essential, even imperative. Views that differ somewhat are expressed by various writers and teachers with regard to the nature of correspondencies and the law under which they operate. The most common idea seems to be that for each and every disease, illness or disturbed condition, one particular mental condition or feature of action *always* exists in life.

It seems to be taken for granted by these theorists that it must always be *the same thought* that produces that particular kind of disturbance. In any event this is only partly right. As regards the generality of cases it is wholly wrong.

No two minds are constituted or developed exactly alike; and no two individuals think by the same processes or in precisely the same modes of action. Neither is any one person in exactly the same state of mind at any two periods in his existence. This is especially true when long intervals elapse between periods of experience. Therefore, even the exact repetition of an experience would not find the same ground for action in the mind, neither would it find that person's body in just the same physical condition or nervous state as formerly, nor yet equally responsive.

Hence, the same causative action in these cases might result in a somewhat different mode of response and a correspondingly different effect. These variations of operative action must be duly considered, or our judgments will be wrong and we shall fail in our undertakings.

A similitude exists between all causes and their effects; but there is no exact and undeviating action between the mind—which is almost infinite in the variety of its movements; and the body—which is a blindly responsive instrument.

The theory, therefore, that one particular thought, always the same with all people, causes each particular ailment, according to the

Digitized by Google

name given it by medical schools, is not tenable. It narrows the range of vision and leads to erroneous conclusions.

The names given by medical men to diseases are so numerous that in any event such a system of correspondency would be practically impossible to formulate.

But even if this were right it is not necessary. A definite system based upon present conditions of both mind and body is the actual requirement.

By those who share the imperfect state of this knowledge we are frequently asked to give the correspondency for neuralgia; rheumatism; catarrh; typhoid fever; etc.

With any one of these and other conditions the mental correspondency may be somewhat different in every instance, as regards the mental action that caused it, and the experience in life that established the mental operation. Therefore we should look especially for the *character* of the action involved, rather than to the action alone.

Neuralgia is the name generally used to denote a sensation of pain associated with the nerves. There are thousands of nerves; and each nerve, or its series, as the case may be, has its own name assigned to it by medical men for some particular purpose in their classification.

Under the physician's diagnosis, a case of neuralgia takes its qualifying term from the name of the nerve that is affected.

There are, therefore, many different kinds of neuralgia. They cannot in all cases, proceed from the same mental operation, as a direct cause, because the different nerves respond to different functions of thought. There must be variation with individual cases.

The general correspondency for neuralgia is fear. But this is a broad term, for fear has many ramifications.

Neuralgia, likewise, takes many forms; but at all times it is a painful affection of the nerves, and always reflects from fear.

As an emotion of the mind, fear takes many forms and exhibits many kinds or grades of emotional unsteadiness. Sometimes it is associated with excitement; at others with dread; anxiety; worry; doubt; anger; rage; hatred; revenge; or any of the forms of emotion or of unbalanced thinking.

Any of these mental states may result in neuralgia, which would

Digitized by Google

become localized with the system of nerves that corresponds to THE EMOTION THAT SENDS OUT THE ACTION.

This may vary all the way from a simple neuritis of the finger to the deadly (so-called) neuralgia of the heart. And the cause to be looked for must rest in that function of the mind which is in series with the physical function involved, or with the part of the body that is affected.

The correspondency can thus be determined with accuracy; but it will vary with every case, except that it always is some form or degree of the uncertainty of fear.

These explanations will apply equally well to the idea of Rheumatism. In its physical appearance rheumatism is a painful affection of the muscles. It has as many forms as there are systems of muscles to be affected. It has inflammatory forms, also, that involve all the tissues of the affected part.

The mental causes of rheumatism are as varied as its own nature; and while a general character of action may be noted in all cases, still the *specific* mental cause will bear a *definite* correspondency to the particular form of the distress in each case. These explanations will also apply in a measure to all abnormal conditions.

There are phases of typhoid that differ from each other; sometimes mainly in degree, at other times in character, also. In each differing instance these will show a corresponding cause. All are not caused by the same emotion and all cannot be cured in the same way or by the same process of thought. Every condition requiring help bears its subdivisions and its variations, all of which must be considered, in rendering decisions. In the metaphysical philosophy the Specific Image System renders this easy of accomplishment.

The nervous system is a most important mechanism. It shows the true nature of the action that disturbs, more quickly and in surer ways than any other part of the anatomy. The reason for this is that the nervous structure itself is so much finer, more intricate and thereby more responsive to influence than any other part of the physical economy. All sensation is registered in its mechanism. It is also almost a complete reproduction of the chief modes of mental action, to which it corresponds.

Digitized by Google

The most, if not all, of the diseases with which we have to deal, have their physiological origin in the action of those nerve centers which are associated with the affected part of the body, and that respond to those functions of mentality which originate the causative action.

The great "sympathetic" system of nerves is directly associated with the most of human suffering and must always be included in our reasonings.

The "cerebro-spinal" system stands next in order to be considered in the matter of nervous response to mental disturbance. Nearly all protracted spinal disturbances result from interference with the nerve circulation here.

This nerve is the main trunk of the physiological tree. With its centers and branches it is concerned in all problems of the sustaining of the upright position and of the equilibrium and support of the entire body.

Mental disturbances that relate to similar functions of the mind, including serious problems of responsibility devolving upon one not fully prepared to sustain them, may in a subtile manner gradually undermine the force, power, and activity of the spinal nerve. This, in time, develops serious spinal disease of a nervous order that may later extend to the muscles and the bony structure. Under such circumstances, an idea of injury that may result in helplessness may accomplish the same result.

A shock to the nervous system may come almost instantly, from or through a shock of fear to the mind, caused by a sudden or unexpected scare, from accident, with fear of injury, anticipated death, or both. The nervous system will reproduce, sometimes with the greatest exactness, the modes of action that the mind experiences or indulges at such a time, and perhaps afterward through dwelling upon the scene.

The Ganglionic and the Cerebro-Spinal systems of nerves amount practically to two nervous systems. In many medical investigations, they are considered in that light.

The first in consideration and importance is the highest in nature and the finest in structure. It is known as the SYMPATHETIC SYSTEM.

This system controls action in general; also the viscera, the

Digitized by Google

stomach, the liver, the intestines, the circulation, and functional action in general.

As a Nervous System the Sympathetic responds readily to every change of thought. Fear reflects upon it directly through the brain, probably through the medulla, causing disturbance with both the organs and functions. The reflected action extends from this to the other nervous system and to other parts of the physical structure.

Physicians admit that the sympathetic nervous system is entirely beyond the remedial influence of medicine; and that up to the present time it is beyond the reach of Science. It is too fine in structure for physical means to act upon it.

Under the Metaphysical system, however, all these troubles are readily reached and can be cured. Every change of thought is immediately registered in the almost inconceivably fine mechanism of this wonderful structure. Its forces, however, are equal to all requirements.

The second of these systems is the CEREBRO-SPINAL nervous system which controls the ears, eyes, nose, taste, general sensation and motion. This may be called the nervous system or instrument of the five senses. It responds particularly to conscious thought.

The Ganglionic or Sympathetic, is the nervous system or instrument of the higher mental faculties; and through the mind it responds to both subconscious and superconscious thought.

These two extensive systems of nerves are first in consideration and most prominent in all of these problems. A very large proportion of all trouble refers to them for causative impulse. They have been explained in previous lessons but are mentioned again here as prompters to direct healing methods.

A continued registration of abnormal mentality on the spinal system of nerves sometimes results in what is medically termed SPINAL IRRITATION. This is considered to be a disease possessing various forms of irritating disturbance.

An irritated mentality, which keeps irritated thoughts constantly in action, possesses very similar characteristics. Such a state of mind may cause spinal irritation or it may be registered in the nerves of the arterial system and carried by the blood to break out in an

Digitized by Google

irritating eruption at some suitable place, determined by the functions of life or mentality that are included in the thinking. Eruptive diseases often generate in this way. There is a long line of similar influences that are always in operation. In any diagnosis this idea may safely be considered.

The names of diseases are legion; and they multiply almost daily. Certain ones are more commonly used than others, and there are some that are always before us.

Medical dictionaries can be consulted whenever it is necessary to know about any particular name or condition; but generally, in metaphysical work, it is well to avoid names as much as possible to do so without neglecting duty.

In many instances there are two distinct names for the same condition—one which is given to the public, the other being the one that the medical man uses in his own thinking, and in talking with his brother physicians.

Because the Doctor always carries this name in his mind, and uses it mentally in thinking about the case, it is apt to become a baneful influence, tending to keep its conditions active with his patient, by reflection of the thought. It is well, therefore, to set it aside mentally, as will be explained in a future chapter on healing processes. We will consider here a few of the most common of these names, in connection with the mental correspondencies of the conditions for which the names stand.

Perhaps the most common of all conditions which you will be called upon to aid is a general giving way of the nervous system. This is commonly called NERVOUS PROSTRATION. It signifies nerve exhaustion. It is known under this name to nearly every one. The medical works, however, give it as Neurasthenia. And this is the name that the average physician uses for his own thinking and his records. He calls it a neurasthenic condition. The inflammatory form is called Neuritis and the general nervous condition without organic lesion is known as Neurosis. The condition is called neurotic. The Doctor speaks of his "neurotic" patient. The term comes from the word *neuron,* meaning nerve. Neuron also signifies the cerebro-spinal axis. The brain and spinal chord considered as one.

Digitized by Google

These names all relate to a loss of control of the nervous system and a consequent loss of nerve force. The names are entirely unimportant, save to determine the condition for which a correspondency must be found.

The entire condition and physical appearance, here, indicate a loss of control over the nerve centers by the mind. The mental condition itself shows confusion, lack of balance in its action, and the uncertainty attendant upon a marked degree of fear.

The correspondency for this condition is excessive fear. Usually it is the direct result of some scare, fright or overpowering fear that has come upon the sufferer unexpectedly. A shock to the mind, which is repeated in the nervous system. The particular form of the distress will aid in discovering the perfect mental correspondency. It is always some direct fear, proportionate in degree of thought to the nervous appearance, and similar to it in its modes of action.

It does not follow that the experience or its actual danger was as great as the nervous appearance exhibits. The degree of nervous manifestation will be in proportion to the *thought* of danger and the consequent fear, regardless of the physical facts; and the mind will suffer in proportion to ITS FEAR OF RESULTS.

There may have been no danger at all; but only a false view of affairs with expectation of danger and all of its possible results. In such an instance the action indulged by the mind, and consequently the realization formed, will be reproduced in corresponding degree by the nervous system.

If not interrupted, the nervous condition may, and in fact is very liable to finally extend its abnormal action to such part of the organic structure as the functions involved represent by their own correspondency; and thus an organic condition may become established as a result of the original fear.

If this has occurred before the case comes before you, your tracing begins with the organic condition, traces back through the first nervous condition, which may or may not still be present, to a mental condition that will correspond to what the earlier nervous condition was.

The correspondency will probably be stronger or more clear between the mental and its first or nervous copy, than between the

Digitized by Google

mental and the organic. This is so because conditions change as time goes on, and a substitution takes place under changed conditions, both physical and mental.

There is, however, the factor of an independent human mind and soul operating here, and hard and fast rules seldom apply accurately.

Look always for the correspondency, and apply the principles rightly wherever it may be found.

NOTES

Digitized by Google

NOTES

Digitized by Google

II.

Correspondencies.

Digitized by Google

Digitized by Google

Chapter II.

CORRESPONDENCIES.

Uric acid in the Blood is a common belief that is much talked about. On the earth plane, blood signifies Life. Acid signifies lower, more violent, or more common states of action in personal life, than the average. Too much acid in the blood may mean too much of the common mentality of the lower grades of life; a materiality of thought or grossness of action in life in some subtile form. This may be indicated by the appetite. Too much flesh diet, or alcoholic indulgence. The use of drugs, etc.

Look for such disturbing causes as may relate to similar conditions, and for experiences that encourage the lower nature. Shocks or fears that engender bad feelings, resentment, etc. For a remedy, develop the subject's own true, spiritual nature and its purest tendencies. Elevate his thinking, to a higher state of thought and mode of action. Encourage the purging of the mind of all erroneous thinking. Influence the mentality toward realization of the higher and more spiritual faculties. Look for mental shocks, and remove the pictures that correspond to abnormal action.

Paresis, is the medical term for what is commonly called Softening of the Brain. It signifies an incomplete paralysis; a "letting go," as the etymology of the word indicates. It is a form of dementia and is usually associated with the brain.

This is often accompanied by severe mental depression and hopelessness, or by marked excitement. Loss of memory is common to the condition. In many instances it has been preceded by extreme alcoholic dissipation.

Digitized by Google

After tne condition is well developed these people are usually deceptive. They drink, or use a drug, but deny it, strenuously.

Extreme fright or some abnormal fear, long continued, is usually the foundation cause. The constitution is undermined, first mentally, then nervously, and finally the organ gives out. Mental excitement nearly always has been a leading feature in life.

The CONTINUED FEAR is the cause of the nervous suffering, and to relieve this the use of stimulants and drugs have been resorted to. The physician probably started the victim on that path. The continued use of drugs always undermines the constitution, in some if not all ways.

Look for nervous shock; fright; anticipation of evil; any oppressing influence in life, or any overpowering fear that may have influenced the mind in the past. These act as direct causes of such conditions.

These persons are apt to be irreligious; but they may be harboring the old fear of consequences, kept in action by a subconscious picture of the ultimate place and condition of future punishment. Observe the condition and watch his actions to determine an adequate correspondency. There are always overpowering, subconscious fears connected with these cases. I have known the fright of a runaway scene to produce a marked case, which recovered after removing the cause.

RHEUMATISM is a name used to indicate a painful condition of the muscles, chords, bones and solid parts of the body. There are several varieties. It is often inflammatory, with more or less swelling.

The correspondency for the various forms of MUSCULAR RHEUMATISM is fright, or fear, associated with lifting, or being obliged when in danger to use or depend upon the muscular system to save life or prevent injury.

The idea of straining in some way, is involved; or a similar thought. Also the idea of a heavy blow, especially if associated with either anger or fear; or a heavy weight—of worry, anxiety, sorrow, grief or oppression of any kind. A HEAVY DOWNBEARING IDEA from any cause. Continued anger will cause this variety of disturbance to appear in any one of dozens of ways.

There are over fifty kinds of rheumatism enumerated in the

Digitized by Google

medical books, and not one known specific remedy that can be relied upon for a sure cure. All the kinds rest upon fear. Fright is the most common cause, and prolonged anxiety is the next in order. A fall, catching hold, clutching, holding on, straining,—any such idea.

The appearance of INFLAMMATORY RHEUMATISM results from fire, or a similar thought. The idea of heat in excess, or destruction and heat combined.

If the condition be very marked there is usually a fire, or a sudden, sharp scene of fear in past experience; a fright or scare associated with unusual excitement, perhaps. A sharp runaway scene may cause it. Or an explosion. Or a conflagration.

The thought of anger or resentment associated with fear, if continued acutely may result in this symptom, in a variety of forms. Indulging such thoughts in the mind, even silently, is a dangerous practice.

SCIATICA OR SCIATIC RHEUMATISM is a species of this form of trouble. It is an inflammation of the sciatic nerve. In some of its forms it is more like neuralgia than rheumatism.

The most common correspondency for Sciatica is a sudden twist or turn, or wrench during a sudden happening. A quick turn on the heel; or a twist in the saddle; or a kick; or the mental action associated with a kick, perhaps in anger; or a thought-picture containing such action.

A fall from the saddle; or strain from the stirrup; or marked fear from expectation in a similar line involving a strain to the leg, perhaps under some peculiar circumstances. The sciatic nerve is involved in all these peculiar movements.

One severe case was caused by the breaking of a trunk-strap, when pulling hard, with one foot on the trunk, and a sudden twist around, and fall, resulted. The nerve was involved in the twist, the same as when one turns on the heel.

Another form of trouble somewhat akin to rheumatism and sometimes classed with it, is known as LUMBAGO. It is expressed by a heavy, sharp and hard pain in the lower part of the back, known as the lumbar region. Attacks come without warning and often are instantly disabling.

Digitized by Google

The correspondency for this is extreme fear or fright; an accidental strain; a fall backward; or some sudden move that calls upon the muscles and nerves of the back; especially low down.

Holding the lines on a runaway team, with a hard pull, or in a dangerous position; leaning backward, perhaps, and liable to fall. A severe case was cured by removing such a picture.

Heavy lifting when in fear of the consequences of letting go. Hanging by the hands. Any of these or similar lines of action under the influence of fear or excitement may cause this troublesome condition, through the forming of a mental picture embodying those features of distress and danger.

Still another condition classed as rheumatic is GOUT. "Rheumatic gout" and "Gouty rheumatism" are familiar terms. This is considered as a sort of rheumatism of the blood, and is classed as a blood disease, closely associated with the nerves of certain parts.

In all rheumatic affections the condition of the blood is a result rather than a cause. Their causes invariably rest in the mind, and are nearly always subconscious. They can be removed mentally, therefore these cases are curable.

Extreme self-centredness with a tendency to over-indulgence of the sensuous or personal characteristics in all or many paths of life are features of the average "gouty" victim. Over-indulgence in eating is frequently given as a cause, but that is only incidental.

The average gouty specimen is rather proud than otherwise of his "inheritance" for it is supposed to prove high living of self or ancestors, and to "live high" they must have been "well up" in the world's scale. Ah me! Well! Perhaps the self-satisfaction is worth the price. "What fools these mortals be."

The main correspondency for Gout is selfishness, deep-seated, and covering most of the features of personal life. This state of mind leads directly to the various kinds of over-indulgence that result in this complaint.

The condition itself is nature's final protest, when she has been forced to the limit. It may be a generation back, but usually has had a mighty good seconding in the inclinations in this generation. The "ghosts" are not responsible for all of our antics.

Digitized by Google

There are, however, cases that have a strong appearance of gout but are not the actual condition itself. Such persons are suffering from the mental distress of some accidental experience of an uncommon kind, that contains similar action.

The collapse of a building; with wreck, fire, water, crushing and the attendant features to cause mental distress, have caused symptoms so near like severe and disabling gout as to deceive even authorities. We should look carefully for all features of correspondence and treat every image that appears, before falling back on the "inheritance" theory.

Nearly all conditions that cause suffering are in two classes, known as inflammatory and congestive. The first, are fiery, hot, destructive of physical tissue, through burning. Each inflammation is a veritable conflagration on its own ground. Its nature is hurry, haste, excitement. Its ultimate is breathless exhaustion.

Congestion, on the other hand, is a stagnating and stopping of action. Its ultimate is the cessation of all action.

The correspondency for all of this line of troubles is stagnation of action; paralysis of the mental faculties.

The reason for this condition, or the actual cause, is fear; and the specific occasion will be of the same order as the condition itself.

It is the result of an expectation of death, realised to the ultimate or to the extent that no further effort is consciously made to resist. It may be either conscious or subconscious in its origin, or in the present impulse.

With the medical schools there is a special disease for each and every part that is affected with inflammation. Usually it receives its name from the part affected. The number of inflammatory dis-eases whose names end with "itis" is almost startling. The following are suggestive specimens:

BRONCHITIS—inflammation of the Bronchial tubes.
LARYNGITIS—inflammation of the Larynx.
PHARYNGITIS—inflammation of the Pharynx
TONSILITIS—inflammation of the Tonsils.
PERITONITIS—inflammation of the Peritoneum.

Digitized by Google

HEPATITIS—an irritating, inflammatory condition of the Liver.
NEPHRITIS—a similar condition of the Kidneys.

And so it goes on through the list of names almost without number, but with CONDITIONS AND CHARACTER of action that can easily be enumerated on the fingers.

All of these are illustrations. They all are the same condition except the location and the kind of tissue that they infest. The law of their correspondency is exactly the same—a mental disturbance associated with the particular function belonging with the part that is affected. The same principle inheres with the whole list of direct inflammation of tissues in specified parts.

CORYZA is a congestive cold in the head, or in the upper and post-nasal passages or cavities. In some stages it is inflammatory.

CATARRH is an inflammation of the mucous membrane, sometimes with congestive features. The particular kind depends upon its location. Fear causes most of the kinds.

INFLUENZA is a violent cold (so-called) with exciting and inflammatory symptoms. Its correspondency is *always* fear, often fright. Anger, vindictive thought, excitement, by self or another may be the direct cause. The thought of death reflects in this way. Funerals lead to the fear and often cause the condition.

In the metaphysical processes we only require to know the character of the condition, in order to determine a correct healing procedure. We only need these names long enough to deny the corresponding conditions any existence, as things in themselves, and annihilate the ideas, as nothingness.

Then our act is to look for the common correspondency of each, according to its location and function in the human economy. Deny the idea, absolutely, and ignore the supposed thing, utterly.

Nearly all of these conditions also may be and often are simulated in the psychic mentality; and the simulated action is so nearly reproduced in the nerve centers as to convince almost everyone that the particular condition in physical tissue is actually present, when there really is only a psychic semblance of it, and no danger present. This fear easily leads up to hysteria. Nervous prostration may follow it.

Digitized by Google

In all such cases, the remedy is to find and remove the actual cause—either the mental picture or the mere opinion of danger, and its consequent fear.

The right mental correspondency of all suffering is fear. We have only to determine its kind and apply the remedy accordingly.

The Metaphysical problem is to find the kind and determine the character of the disturbance, and then to locate the experience which caused it.

The cure rests in removing the subconscious mental picture. Then nature will restore mental, psychic, nervous, physiological and organic conditions to the normal state that existed before the downfall. Nature is the subconscious mentality operating under the impulses of the inner consciousness in a superior degree of intelligence.

This can be aided greatly by general processes of thinking to quiet, strengthen and tone up the mind. The condition expressed in the tissue or organ is to be found in the state of mentality that carries the causative action.

PROLAPSUS means falling, sinking, precipitation. Losing position. Its correspondency is a fall; or losing the balance; or losing a hold, upon which security depended, in a situation of danger. Perhaps witnessing a fall; or possibly hearing of such a happening to a friend. The moral simulacrum bears the same description. Losing moral status.

The mental cause always must be similar to the effect. Look for a falling idea—physical, mental or moral.

PARALYSIS is the Image of death. The outcome of that kind and quality of thought, either prolonged or precipitated. Inaction. Inability to move. Hopelessness. A shock to the mentality reacts as a shock in the nervous system.

PROLAPSUS, is probably always the result of a fall; or the fear of falling associated with danger; or some severe fright through violence, caused in a way to involve the organ or its function in the disturbed thinking. It usually responds to the removal of Images along these lines. Distortion of the emotional nature may at any time cause this abnormality.

An important system of nerves, previously described, extends through the spine, branches to the pelvic organs, and to the shoulders,

Digitized by Google

the back of the neck, the base of the brain and through the optic nerve to the eyes.

Consequently, you will often find extreme cases of spinal irritation with local troubles, possibly prolapsus, with inflammation or ulceration, while the back, shoulders and neck ache, with pain at back of the head, and weak eyes. The eyes ache when used. The light hurts them. In some cases there are complications of inflammation of the eyes or throat.

You will frequently find all or several of these symptoms together, and in extreme cases, sore throat, hoarseness and tendency to diphtheritic symptoms. These conditions invariably denote fright, and they yield readily to the removal of Images of accidents of all kinds;—falls, fires and violent scenes. The same kinds of fright that with women cause the above line of troubles, with men cause spinal irritation, kidney and bladder complaints; frequently the basilar pain and trouble with eyes also, but these last are not so common with men as with women.

Basilar pain (pain at the base of the brain) inflammation of the eyes, diphtheritic throat, often result together from a sudden, sharp fright; as from burglars or a runaway team. They always denote great fear, associated with the thought of death.

Local inflammation with women always denotes deep fear or severe fright. Violent, inflammatory conditions usually denote fire scenes, either physical or mental, here as in other kinds of cases.

A fall backward out of a wagon; off a high place;—tree; wall, or stairs, etc., may cause the basilar symptoms. Any fall or dragging down may cause these uterine conditions.

Irritating family affairs or any of the numerous moral disturbances are contributary causes. Any of these may yield a correspondency.

THE LIVER is the *executive organ,* or the organ of responsibility in the human economy; hence a torpid liver, marked inaction, sluggish movement, biliousness, all denote a belief of responsibility; worry; anxiety. Uncertainty in business, family or social affairs destroys the harmony or equilibrium between the liver and the brain.

THE LUNGS correspond to the Intellect, which inhales, receives,

Digitized by Google

assimilates the mental atmosphere and receives from it according to its capacity for interpretation and understanding.

The Lungs perform the final act of digestion; or oxygenation of the food before it passes into the blood for assimilation in the system.

This is probably the reason why consumptives emaciate. The mind does not assimilate, neither does the body, and material goes to waste.

Most consumptives are weakened in intellect. They have lost their perfect adjustment in life, and fail to take in vital force. They do not assimilate physically, mentally and spiritually, the atmosphere of the various planes of action of the universe.

Some far-reaching element of fear rests beneath all such cases, developing doubt, uncertainty, hesitation and apprehension. They have been scared out of action. The intelligence is turned aside and the mind partly paralyzed. Look for similar action as a mental cause. Look especially for theological fears and distorted views, perhaps a generation back.

INDIGESTION in its various forms of appearance—of the stomach, liver, kidneys, bowels and lungs, always comes from some marked degree of fear, which absorbs the attention of the mind and prevents action. There are as many kinds and degrees of fear involved as there are kinds and degrees of indigestion.

Fear and fright are its actual correspondencies. The function is obstructed or paralyzed temporarily, and the activity of the digestive processes is neglected, subconsciously. All the power is there, but it is not properly used.

DYSENTERY denotes extreme fright, often with the attempt or desire to run or hasten to get away from danger. Chronic Diarrhœa, may result from the same cause—a sudden fear; a running scene. Being chased by something; or running to a fire; or where great fear had possession of the mind at the time and haste was necessary. Being chased by animals or by men. Some sudden and sharp fear, is always the direct cause.

THE KIDNEYS are the *secretive organs*. An important affair that must be kept a secret, if it has to be prolonged, often results in functional disturbance or disease of the kidneys with both men and women.

Digitized by Google

If the action be continued the conditions become organic and chronic.

Sharp fright also reflects directly on the kidneys, especially with men—fires, runaways, etc. Particularly fear and worry combined.

The general secrecy of personal life, both business and social, has much to do with this trouble. Direct correspondencies frequently lie in these lines. The action is subtile, and close observation may be necessary to gain the required information.

OVARIAN NEURALGIA. Diseased Ovaries. Ovarian Tumors and general Ovarian and Uterine troubles, sometimes denote domestic troubles; usually or always in regard to marriage or the generative functions.

A fright associated with the idea of the generative function. A woman married unhappily and a prolonged mental distress. Violence in any form. Anger and resentment only make it worse, mentally and physically.

The correspondency usually is found in this line of distressing action, except where there have been severe frights from accident, with expectation of injury or death. Perhaps associated with members of one's own family, or relating to the maternal function.

PAINFUL MENSTRUATION denotes fear, excitement, oppression or uneasiness. It may arise from any such cause. It often results from sudden fright. Frequently a young girl or woman frightened by a man, intentional or otherwise—burglars, highwaymen, etc. Snakes. Animals.

Any fright that forces the expectation of death or injury, may produce either suppression, or pain, or both, at that period. The general pain is known as Catamenial Neuralgia and may be denied under that name. The picture may have been formed years before maturity, continuing subconsciously, and culminating at a time of coincidence.

ANGER, hatred, malice, revenge, treachery, jealousy, etc., are prolific causes of inflammatory and ulcerative diseases of all kinds, as indeed of all forms of disease of the body. All are false. They are contradictions of truth; hence, not real. All rest on belief of a Hell and a Devil as realities. There are no unreal or unjust Realities.

There are prolific correspondencies in this line of distortion. Look them up but immediately think them to nothingness.

Digitized by Google

PROTRACTED GRIEF causes Rheumatism in various forms, especially of the heart; it also causes some forms of heart disease.

VALVULAR heart troubles come from fright or fear associated with the emotions.

The so-called children's diseases, measles, chicken-pox, scarlet fever, whooping-cough, croup, etc., rest on the picture of hell as a future experience in the minds of the parents and elders in the community.

This damnable theological doctrine has overwhelmed the intellects of millions and produced all kinds of distortion. Disease follows it, in every community. It kills more than all the wars of the entire world.

Consumption is the most direct outcome of belief in this long-drawn-out misery and destructive condition. It is scarcely ever found except amid its paralyzing teachings. The hopelessness of the condition corresponds to the hopeless delusion. Insanity is its final demonstration.

As a disease, insanity is never found excepting in Christian Communities. The asylums are filled with professed Christians. No other nation or race has any use for an Insane Asylum. This should set us thinking. Tuberculosis or Parasitical Consumption is the very Image of Hell and its supposed cankerous consuming, without end.

Unprincipled men have been responsible for all the false teaching in these lines. It was taught as a means of fear, for the selfish control of the weak. It has rotted the intellect of millions. Not a word of the teaching ever was true. Today the theory is being discarded by millions. It is all a lie; and the worst curse that has ever befallen the human race. The mental picture of this false idea is the correspondency of all the eruptive and contagious diseases, all wasting diseases and all grades of mental incapacity in those otherwise born aright.

Where hell-fire is a vivid picture in the person's mind, any scare or fright, severe in its nature, may result in inflammatory rheumatism, or inflammation in some severe form, because it calls the fire-picture into action, thus developing its reflection in the physical body. In each such instance the fear was greater than it otherwise would have been, because of the presence of this picture.

The mind is eventually unbalanced by this hideous, false belief,

Digitized by Google

for it is so unnatural that no one can endure it continuously. It dethrones the reason. Can there be a more forceful argument against it as a teaching of truth? The fear of future punishment is the true correspondency for nearly if not all disease. If it could be entirely eliminated from the mind of the race, health would return to mankind.

INSOMNIA denotes anxiety, worry, uncertainty, fear. Perhaps fear of loss; fear of death; or of future punishment; or some strong and active fear in the mind. One who is at ease in mind never suffers from this delusion. Perhaps there is a troubled conscience, or a secret fear. Fear to sleep lest one will not wake again. It is always fear of some kind.

HYSTERIA is a loss of control of the nervous system, resulting from extraordinary fear, usually sudden fright. The belief in a hell causes the greatest fear and the most cases of hysteria. Theological, doctrinal teaching breeds disease in every known form, but never performs a single healing act. When Hell is in the pulpit the Doctor is in the bed-chamber, and the undertaker is always near at hand.

There is no health or wholeness in any similar idea; consequently, none can come from it. As is the tree, so, surely, will be the fruit. What shall our harvest be? Through the exercise of intelligence we can determine our line of action, and so control our own circumstances.

The Law is One; whole and harmonious. He who believes aught else transgresses that Law. We have been told that "The way of the transgressor is hard." Is it true?

You may choose for yourself, but you will be obliged to accept and abide by the results of your choice.

The truth is mighty for eternal good and it eventually prevails over all false doctrine or unfounded belief.

The only truth is the ETERNAL RIGHT OF REALITY.

Be firm in Truth, and the Truth will be strong within you.

Digitized by Google

NOTES

Digitized by Google

NOTES

Digitized by Google

III.

Metaphysical Diagnostication.

Digitized by Google

Digitized by Google

Chapter III.

METAPHYSICAL DIAGNOSTICATION.

FOR THE SPECIFIC IMAGE TREATMENT.

In approaching the matter of obtaining a metaphysical diagnosis, do not be anxious; fear nothing whatever. Remember that the search is to be altogether for mental conditions that can operate as derogatory, causative influences. It is to be a metaphysical judgment of mental action; therefore the process will be entirely mental and it must show accurate intellectual conclusions.

The physical conditions described are of no importance to you, other than to relieve the mind of its burden, and to aid you in correcting the false belief in an adverse influence as harmful and dangerous. The victim of the delusion believes these influences to be real, and labors in trouble over them. Because he entertains these views he suffers in corresponding degree, perhaps in various ways.

Allow him to describe to you what he may wish to explain as regards what he believes (or thinks he knows) with regard to his conditions. This gives him an opportunity to unburden his own mind of what he has been carrying in fear, as the "thing" which is supposed to be "sapping his life." This, in itself, will help him; for he will actually feel a relief when he has freely spoken of it to someone who will give the subject attention for him.

Besides this it gives *you* the opportunity to mentally deny, from the basis of your own understanding, the idea of a supposed reality in what has only been a delusion to him.

Knowing the truth about all such affairs, as you now do, you can mentally speak that truth to him. In the natural operations of the

Digitized by Google

function of subconscious mentality, he will recognize the truth of the statement and accept it as conclusive. Spiritually the mind knows it to be both right and real. Thus two good points are gained.

By this process you obtain your cue in looking for a direct cause of his trouble. The condition that he describes is not real, but it has reflected in some degree of illusion from a similar state of mental activity which is its actual correspondency; and this you should find. The condition that he tells you about, therefore, is a guide to you in your search. You will find a thought-action lodged somewhere in his mind, that resembles the condition which he describes, whether it be physical or mental. This is your third important point gained.

From this time onward in the work, nothing with regard to his physical condition is of any importance whatever, to you. You know it to be nothing and cease to give it attention, unless other conditions arise requiring the same kind of attention.

Approach the matter yourself, in a state of perfect calmness. If you are at all inclined to be either excited or anxious, take a little time first for general conversation. Become calm yourself, and thus quiet your conferee, while you become a little acquainted with him through conversation on plain topics, or about his general mental condition.

By becoming calm yourself, you help to calm his mind through natural mental reflection; for he will feel the character of your thought, as a psychic influence, and will respond to its uplifting influence. Also, when in a quiet state of mind yourself, you are more likely to receive clear impressions from him, by means of the psychic transference of thought-images from his mind.

These impressions may disclose facts, the knowledge of which will aid you in rightly understanding the situation, and in learning the exact truth about the case. All of this is especially important to you in your conduct of the case. The psychic transference is particularly valuable. It operates rightly only when the operator is in a state of mental calmness, free from excitement, though alert and active as regards observation and understanding.

Quietly and patiently listen to the full description of his condition. Pay especial attention, meanwhile, to any features of mental disturbance, of fear, or disquiet that he may mention; and note, in your

Digitized by Google

own mind, their probable connection with the other particulars described.

You want a full description of all the errors that are in the way, in order that you may clearly understand the situation and plan your work rightly for effective dealing with the case. Therefore allow him to explain whatever he thinks or believes about conditions, causes or reasons.

In case his attention is fixed upon some experience as a possible cause, encourage him to describe the happening or occurrence in his own terms; meanwhile, you calmly, firmly and decidedly deny, mentally, without any outward demonstration whatever, every detail of the occurrence as he describes it. Do this while he is talking, so as not to allow any idea of reality in it to gain a hold on your consciousness.

This you can now conscientiously do, because you know the actual nothingness of all things material and also of beliefs based upon matter considered as real. Calmly deny the presence of reality in any of the transactions. They were entirely physical; or, at the most, only sensuously mental. In any event, they were not spiritual; and there is no other reality than spirit and its own functions.

Intelligently understand that this life among material objects is an illusion of personal sensation; that its objective things are not substance, but are shadow, only; and that their seeming reality extends no further than the limit of the action of the five senses on the outer plane. It has no influence on the *real life* of any one.

Knowing all of this as clearly as you now do, you understand that every object he says he saw or felt, as compared with his real being, was only shadow, and entirely without substance of any kind, because the only possible substance is Spirit itself.

Nothing spiritual had any part in this transaction. It was his body, not his spirit, that he supposed to be in danger, and he then thought of *himself* ONLY AS BODY.

You know that he is spiritual being, and composed of the substance of Spirit. Therefore *he* is not at all subject to any influence, either of matter or the illusions of sense.

During the evolving of this process of thought you are con-

Digitized by Google

tinuously conscious of the fact that *he, himself,* was neither injured nor in danger of injury. And his real self was not even afraid; for pure, spiritual intelligence which is his being, never fears anything; it is not subject either to injury or fear.

In the actual reality of spiritual existence, he himself was not there. His real self was not subject to injury, nor in any danger whatever. It does not matter in the least what occurs with any appearance of an *unreal* self, or what may appear to happen to an illusion.

The entire scene, taking place, as it did, upon the material plane, in gross matter and flesh only, was an illusion of sense. In the activity of his real life it did not take place, so did not occur at all. It only seemed to be so for a moment, in the illusion of a sense dream.

To free him from the illusory impression of danger, which he holds in mind through belief, tell him, in silent thought, the truth about that seeming experience, clearly stated from your own standpoint in spiritual understanding.

Deny any consideration of reality in regard to it, knowing and realizing that only Spirit is real. This takes him with you onto the true plane of his real existence, from which he will soon recognize the illusion of the other.

This may be a silent process in your mind while he is talking. It will keep down the illusion for both of you. It should be well fixed in the understanding, in advance of the beginning of any definite work. It is fundamental.

Then begin to look for the actual cause, for he probably does not know of it.

In case he says that he has fears about falling; fears he will fall, somewhere, anywhere; slips frequently and easily; fears steps, stairs, or high places; feels dizzy perhaps at times, or when in high places; and often dreams of falling—all or any of this information would indicate that he has, in the dream of sensation, experienced a fall, and its attendant fear, sometime in the past.

In this event, the subconscious picture of the incident is the cause of his continued fear. His vivid expectation of injury or perhaps death, anticipated only, but seeming just as real as though it did occur, was instantaneously photographed on the sensitive plate of the mental

Digitized by Google

faculties; and because of its continued presence he needlessly continues to reënact the scene in subconscious mental operation. The original experience was only a sensuous dream of the sense-personality, and was unknown in the spiritual realms of real being.

Ask quietly and without appearance of any concern, if he has experienced a fall at any time during his life. If he replies affirmatively, encourage him, still quietly, to tell you the particulars.

Now is *your* time to act, but in thought alone. While he describes the scene, you mentally DENY EVERY DETAIL WHICH HE DESCRIBES, noting the features of the picture in your own thinking only as a shadow of his illusive dream of life in matter. That is, listen to it exactly as you would hear some one describe a mere dream; and consider it a dream while you hear it described. Thus you realize that it was nothing.

Then, realizing the nothingness of materiality, which in these studies has been demonstrated so thoroughly that you cannot doubt the fact, even the shadows will fade and vanish in their own native nothingness.

You will now recognize the fact that he, being a spiritual soul, did not fall; therefore he was not injured. He was not even in danger of injury. Neither was he afraid. He was not there, at all.

The entire scene was only a part of his imaginary personal existence. A mere dream-illusion.

The philosophy of this is that in this life he, the pure soul, only dreams of a separate personal existence, in a seeming life of physical action, in which all his sensations are illusion. He is real, but they are not.

His belief in separateness causes him apparently to see himself as a separate personal thing or body, instead of what he really is—an individual part of an indivisible whole of real being.

In this state of error, all action that seems to take place is a part of this dream or illusion of personal-sense life. The perfect man, his only real self, does not even recognize it; and would not believe it if it were recognized.

He, *himself,* therefore, did not fall. Spirit is not subject to the law of gravitation, and cannot fall; therefore, nothing has happened.

Digitized by Google

He was safe in the eternal whole of real being all of that seeming time. He still is safe and always will remain in infinite being, secure from harm, in the divine spirit and eternal reality of life, which can receive no injury. All reality is eternally indestructible; and as the *reality* of his being is all that need concern him, there is absolutely no cause for alarm, or even for anxiety in the matter.

The opinion and consequent belief which he entertains in the matter of the experience in question, is that *he,* himself, in his *own real being* was in that position and subject to its dangers; and that *he* actually fell, thereby endangering his life.

The consequent realization in his mind of a supposed fact in this seeming, is the cause of the agitation of fear which subconsciously continues in action as though still happening. This disturbs his nervous system to a corresponding extent, thereby making him appear to be sick. The continuation of the fear keeps up the disturbance.

In this delusion one seeming follows another, all resting upon the original false opinion. He thinks of himself as a being, and as having fallen and been in danger, and he thinks in terms of fear, as a consequence.

Your superior knowledge is to come in now, and dispel his fear through changing his original wrong opinion, by supplying the higher understanding; and this withdraws his continued attention from the error.

While obtaining your mental diagnosis always remain entirely calm in thought and perfectly clear in perception—alert, but unconcerned.

See at a glance, in your thinking, the fundamental truth of his being, and also of all being; and adjust all ideas to that truth.

View him in your consciousness as pure spirit-being. An individual soul-man. Allow nothing as having ever happened to him that does not occur with the spiritual soul. All else is illusion. Always remain receptive, ready to recognize any impression that comes.

In this attitude you are ready to perceive the picture of fear and discord which is present in his disturbed mentality. This may impress you with its qualities of action, and lead you, through perception, to

Digitized by Google

ask consciously such questions as will bring out the facts that you need to find with regard to the picture of fear.

Exercise your best judgment through pure reason, and intuition will lead you to ask the right questions, until you find the experience that has caused the trouble.

Remember, always, to ignore symptoms, as nothing, except as guides to help you trace to the corresponding picture of error. This found, you have in hand the means to remove the cause of the trouble.

There is no other healing process so important to mankind, today.

NOTES

Digitized by Google

NOTES

Digitized by Google

IV.

Questions for Mental Diagnosis.

Digitized by Google

Digitized by Google

Chapter IV.

QUESTIONS FOR MENTAL DIAGNOSIS.

After the symptoms have been described, if no adequate mental cause has been disclosed as a correspondency, ask questions along the lines indicated by the symptoms, until, through its correspondence to the symptoms you find the mental picture that is producing the appearance. The idea that causes the picture will rest in what he thinks or has thought about some experience, physical or mental, or both, as the case may be.

Ask the question:—When did you first notice this condition? Get back to the very first time that he ever thought of it. Watch how and in what words he expresses his first cognizance of the trouble on the body. Some one word which he makes prominent, or repeats frequently, is likely to give you a cue to the picture; especially if it be an idiosyncracy of speech.

It may be that this picture, although he thinks of it first, is not the only one that is acting to cause his trouble; and perhaps not the first one in his experience. Pictures of a similar character frequently combine their action in producing disturbance. Consequently, in case the experience seems inadequate it is usually best to ask some of the following questions. Be deliberate, quiet and attentive, meanwhile, and very alert, mentally, for the receiving of impressions:

Ques.—Was there any evidence of this trouble before that time? Watch carefully how he replies.

Ques.—Were you entirely well before that time? If not, get his symptoms previous to that time; for the cause was established pre-

Digitized by Google

vious to all of its effects. The first symptoms caused may have been different from those appearing subsequently, yet it may have come from the same cause. The character of action expressed in the first symptom may guide you back to the original cause. To find this, ask:

Ques.—Have you ever met with an accident? If there be evidence of fear of falling, ask:

Ques.—Did you ever have a fall? If the answer be negative or hesitating, suggest: down the steps—from a ladder—from high beams—in a barn—or any building—down-stairs—from a tree—or fence—on the ice—skating—or sidewalk? Anywhere—at any time—under any circumstances? Make such suggestions as seem to fit his previous mode of life. If not answered satisfactorily as regards showing the cause, ask according to any symptoms that you notice with him, or according to such particular fears as he seems to have.

Ques.—Were you ever frightened in any manner—in the daytime, or at night?

In case fire is indicated—as by heat, inflammation or much nervous excitement, ask:

By fire—by lightning—fire in a building, or near by—on board ship—woods—farm—house—theatre—hall—church—chimney—lamp upset—curtains take fire? Any disturbance from fire, in any manner, . . with supposed danger, . . either to yourself or others?

In case the indications suggest water or such conditions as relate to water experiences, ask:

Ques.—Have you met with an accident on the water? If necessary, suggest:—Boat upset—steamer accident—ship—yacht—rowing or bathing—surf—sand—river—lake? Suggest, yourself, any experience that comes to your mind, as appearing to bear any relation to his fears. Also ask:

Did you ever see any one else in danger in these ways, or hear of friends having been in a similar position? Or ever witness an accident of such a kind? Have you ever known any one who was subsequently drowned?

Digitized by Google

Ques.—Were you ever frightened or hurt by animals? By a dog —horse—cow—snake—mouse?—Or by insects;—spider—wasp—bee?

Ques.—Did you ever see any one fall in a fit—a paralytic shock, or similar attack? Did you feel alarm? Describe the occurrence.

When the mental state shows evidence of worry, care, or anxiety, ask:

Ques.—Have you been subjected to loss in any way? Or fear of loss?—Of property—of friends—home—or business interests? Any loss of values in any form?—At any time?—When?—How?

If the evidences suggest violence, ask: Were you ever in a railway accident? A Collision—cars—teams—ships? Or an explosion—of gas—powder—oil? In a mine—or elsewhere? Or a personal attack of any kind—Man—woman—lunatic—enemy—robber?—Intended or accidental?

Ques.—Have you experienced a runaway accident, or upsetting of team, or have you witnessed such a scene? Automobile?—Railway train?—Heavy Teams?—Stages?—Carriages?—Equestrian?

Ques.—Have you had experience with burglars, either actual or anticipated? Fire-arms—accidental or otherwise?—In a crowd—at a celebration, or elsewhere?

Ques.—Did you ever undergo a surgical operation, or take anæsthetics—at dentists, or elsewhere?—Accidental—Intentional?—With what results?

If the belief or appearance has been considered to be hereditary, ask if the mother passed through any such experiences as the above, previous to the birth; perhaps while pregnant. Such a picture will be likely to become impressed upon the child's mind subconsciously from the mother, through belief in it, and may have been rendered into a conscious picture; but it can be removed by dealing with either one or both parties. Frequently opinions of disease are impressed upon the minds of children from those of the parents; but they can be removed or rendered inactive through mental processes, when rightly conducted.

If you find morbid fear of the dark, or of being alone, ask:

Digitized by Google

QUES.—Were you ever frightened in any way by ghost stories, or pranks?—Or by reading exciting stories of war, or adventure? Or through any of the previously mentioned experiences occurring in the night, or when it was dark?

Ques.—Have you been through trying sickness, with fear—for self—or friends?

Ques.—Has there been any cause for grief? If so, ask for the particulars, but never share the feeling of grief; it is an error based upon personal separateness. Deny it, mentally, and see the opposite element, joy and life eternal, even while it is being described to you. All reality is Eternal Life and death is an illusion.

Ques.—Have you studied Medical works? If the answer be affirmative learn if the picture of the present trouble was formed by such study.

Ques.—What do you consciously fear? Suggest: criticism—persons—animals—fire—storms—water—ice—heat—cold—wind—darkness—burglars—falling—sickness—poverty—loss of friends—censure—punishment—death—pain—disease? Are you afraid of being alone?

When he asserts that he is not afraid of anything, you will probably find that he really is afraid of about everything, but mistakes bravado for fearlessness. Look assiduously for his particular fears and disregard his opinion about his own "fearlessness." Judge by the conditions.

In case he continually fears, dreads or expects a particular form of danger, he probably has been frightened by a similar occurrence; and it is because of the continued presence of that picture in his mind that he continues to fear similar scenes. The presence of the subconscious picture makes the present thought a coincidence; and this brings forward the subconscious fear.

When he looks for one particular thing in newspapers, he probably has that same image in mind; as e.g., fire, murder, robbers, etc. The presence of the picture prompts him to look for the same sort of scene, even though it be a source of great fear with him.

Digitized by Google

In those cases where you do not find an adequate cause for the physical and mental conditions present with the victim of fear, in the incidents of his daily life, ask the following questions, until the picture that corresponds to his morbid condition appears:

Ques.—Did any one describe to you (when a child perhaps) a place of eternal punishment? If the answer is affirmative, ask:

What particular picture of the notion was drawn for you? Get him to describe it, but deny it as he speaks, and mentally look through whatever he describes, as a mere mist or shadow.

This picture alone is the most prolific cause of disease extant, and in some form or other it seriously troubles nearly every one. This morbid fear develops the fear of death and gives it its greatest seeming power. People fear injury because of anticipated death as its result; and they fear death more, because of this delusion, anticipating future experience.

God is everywhere. Where God is, is Heaven.. God is love; love is perfect harmony; harmony is Heaven. God, harmony and heaven are everywhere. They need only be recognized. There is no hell save the false mental condition of erroneous belief in evil, hatred and death. These all are illusions of sensuous thinking. The "theory" of Hell is a despicable, dogmatic, theological lie. It was devised as a Scare-crow. No wise man ever listens to it. *Know* this while he talks.

It will never be necessary to ask all, and seldom any great number of the questions above suggested, in any one instance of diagnosis.

Consider the symptoms, his statements of present and past experiences, together with such impressions as you receive, and ask questions accordingly, until the picture that corresponds to the physical and mental conditions appears. Later, if it should seem necessary, ask such other questions as may be required.

Do not burden or tire your conferee at any time, but aim to keep both his faculties and your own clear and active. Be friendly with him, honest and straightforward, and get his confidence by fully deserving it.

Digitized by Google

Consider with care whatever the statement is while the case is being described, but in your own silent thinking deny everything he tells you while he is speaking,—even if there is only time to think "no." Never for an instant recognize as real anything material that he describes. There is no reality, save spirit. But his mind is fixed upon things with a physical basis, and he will speak only of such affairs.

When you learn the nature of the picture that caused the condition, if you find that he himself has laid stress upon that as a cause of his trouble, turn his conscious attention away from the idea, in a light manner, assuring him that as you now know about the cause it is not a serious matter, and you will attend to it for him; therefore he need give it no further thought.

Then mentally deny it any reality, knowing as you do that the experience is an unreal dream from the beginning, while the real cause rests in his former opinion of separate personal existence in matter. That opinion is the foundation of all the errors of our thinking.

Be lenient with him about the opinions which he cannot well avoid holding, because up to the present time he has had no different guidance.

If at subsequent times he should appear inclined to repeat any of the troublesome details, explain to him that as you now know about them, it is best for him, and for you in your work for his good, that they should be dropped.

Then be firm if necessary, but always in a quiet and cheerful manner, and never allow him to go over them except where you need more information. Be very wise, always, in this course.

In closing your interview speak reassuringly and in a cheerful tone but in an entirely natural manner, stating that you understand what his requirements are and will give him your *very best* care and attention. You can safely say to him:

"The necessary work all rests within the scope of this system of thought. There is no good reason why you should not receive its benefits as well as others. Let me take the care with regard to your

Digitized by Google

condition and you think of other affairs as much as possible." Also say to him:

"Do not watch your symptoms or feelings, or talk them over with others. Tell me, from time to time, whatever you notice that seems to require attention." "Do not be anxious about results, but leave it to me for awhile and take the results when they come."

Then you give full and serious attention to all features of the case in their turn and at the proper times.

Be conscientious in all your mental work. The operative laws are too serious for anyone's trifling. They are important in all details. Be thoroughly alive to this fact yourself, always. Neglect here will only cause you delays and difficulties.

NOTES

Digitized by Google

NOTES

Digitized by Google

V.

Special Considerations.

Digitized by Google

Digitized by Google

Chapter V.

SPECIAL CONSIDERATIONS IN DIAGNOSIS.

As regards your own attitude while making diagnosis, it must be held to the right course, for results will be like it.

When your conferee doubts,—as he does at times, (most people do) and it is often a symptom of his condition, you stand firm and sure on your own foundation of knowledge of the absolute truth in spiritual reality that can never change. Overcome the natural weakness of his doubtful thought, with your own powerful knowledge that Truth is real and error nothing. That Truth exists for him as much as for any one, because it is the all of Reality, and absolutely universal.

This thought held silently but firmly, will eventually dispel his doubt; and this often at once; for truth is always stronger than any opinion and eventually it must prevail.

Think for him silently, ideas that contain no doubt of the Truth, and that overrule all foolish belief that any form of error can have power for anything.

Always instantly deny any erroneous opinion that is advanced, by silently thinking its nothingness. Then confidently affirm the opposite ideas, with a full conviction of their reality and permanence.

Recognize the eternal principle of reality in everything, always. This will relegate the personal self and its opinions to oblivion. Then you will recognize the divine will, the harmonious operations of which are the only true force for action and life in the universe.

In the ordinary channels of life, people come under the influence

Digitized by Google

of other minds; and subconsciously, if not consciously, they are apt to follow the looser channels of thinking with regard to sickness or death, or the necessity of medicine. The opinions of Doctors often seem very important.

This may perhaps be the thought of some self-satisfied M. D. who supposes he has fathomed the eternal universe and found it all dead and buried in a drug, and that without this, life is in danger. Or it may be some associate that holds similar ideas.

If you clearly think true ideas yourself with regard to the spiritual being of each one, as living in infinite reality, you will surround each with thoughts of truth which will act to protect from such materialistic notions in other minds.

It is due them that you give such help as you can in these matters, for they need every assistance possible and there is no other way at present for them to obtain such relief.

Stand by each one in the strongest ways that you can, whenever it is needed. And always stand by the "Colors" of your own conviction.

Whatever you say orally, speak it quietly yet firmly; and show, by your own quiet, even tone, and moderate, assuring action, that you know your ground of understanding and have perfect confidence in the methods which you pursue. Never boast, however, or make loud claims as regards your own powers. Such an attitude always weakens your position. Confident assurance but neither conceit nor assumption, should be your continual state of mind.

Promise nothing save to do your very best. Success depends somewhat upon the action of both parties and you can only answer for *your own* acts. Explain the fact that your interest lies directly in line with his in the matter, since you depend wholly upon what good others say of your work, to bring professional patronage.

It is usually best not to explain your diagnosis, as regards causes. In case he should ask what you think caused his trouble, tell him that it is not best that you should explain it to him, now, because your

Digitized by Google

right work is to *take it away,* or obliterate it from the mind; but thinking it up, to talk about it, may make it more active in the mind.

The cause is now in his mind subconsciously; but if you explain it to him, it will be there consciously as well, and so become more difficult to remove. It gives you more work to do and involves more time in his recovery.

There are times, however, when you can safely tell him what the cause was, after it has been entirely removed, and has faded from all phases of his consciousness. But unless especially necessary it is better never to go over the ground in memory after removing the picture.

Regard everything told to you by any patron as professionally secret—a sacred trust, not to be divulged to any living being at any time or under any circumstances. This is a most sacred, moral duty on your part. He has to disclose some affairs, in order to obtain help and relief, and he must trust you.

If he expresses uneasiness at telling what you need to know, give him full assurance that such is always sacred and that he can depend absolutely on professional protection.

You only desire to be able to relieve him of the baneful influence of past experiences and you hear too many such affairs to indulge any curiosity in the matter.

See what he tells you as only a dream, always, while he speaks. Do not allow unusual disclosures to disconcert you, as regards this instantaneous exercising of the mental faculties, for the imaging of thought according to law, instead of according to appearances.

Hold to the right decision firmly and certainly under all circumstances. This you must do; and the moment you have given it the right attention and completed your work on that point, banish it from your own thought and never allow yourself to think over the scene afterward, or at any time to think of it as a real happening.

Destroy the appearance for him and drop it from your own mind,

Digitized by Google

forever. Otherwise, until the picture has entirely faded from his memory, you might help to bring on a relapse of the fear.

Never indulge curiosity in personal affairs. It is based upon the error of separateness, and is entirely unworthy a professor of Metaphysical Principles. Under all circumstances, nothing is *not anything*.

All reality is a pure, spiritual substance and its activity is Infinite Intelligence. Conscious knowledge of this fact yields the highest possible power of application of the understanding of truth to the act of healing.

Man, who includes the universe—spiritual, perfect and harmonious, is the real and the only true expression of Reality.

This realization is fraught with healing influence and power. No greater truth can be uttered upon Earth as regards mankind.

The sufferer's condition of inharmony is the result in body of a like condition in mind—un-ease. This mental condition is the result of fear based upon the opinion that the material universe is real, as the senses testify. It is real only as a shadow of the ideal; which in its turn is a reflected manifestation of the real or spiritual universe—Being itself.

The Senses give evidence only of materiality. Trusting their evidence, Man sees himself as a material creature, and therefore conceives a liability to destruction. The limited conception breeds a limited confidence and the uncertainty results in fear. Infinite Intelligence never conceived fear. There never was any substance from which to construct it; and there never was a substantial fear. Every fear is based upon illusion.

Believing his limited conceptions and constructing his views of the universe along the lines of their inevitable shortcomings, his conclusions must all ultimate in nothingness. The path of "destruction" is the only roadway that he can conceive as leading to it. All his problems, therefore, begin in limitation, proceed in want, continue

Digitized by Google

under modes of destruction and end in nothingness, which is the end of comprehension.

Thus he images or pictures in mind for himself every conceivable kind or means of injury, discomfort, or destruction, and is unhappy in consequence. He fears injury, anticipating the ultimate, death. He then pictures for himself, injury and death in every imaginable way, and forms an image of the character of each evil means. Each such image reflects and is thereby reproduced on the body as a condition of disease:

The mental Image that is caused by fire gives the idea of death through burning; inflammation; a consuming; which in its slowest processes results in so-called Consumption.

By Water—through drowning; choking; and strangling; resulting in Congestion. This often results in consumption, in some forms.

By Falling—through being broken; bruised; or dismembered; resulting in Destruction.

By being Shot, Cut, etc.,—mainly through loss of blood which he believes to be his life. The common idea of "injury" is also prominent in this thought.

By Contagion—through poisoning, or injury from foreign elements.

He fears cold, heat, wet, dry, light, darkness, public opinion, criticism, responsibility, exertion, labor, wakefulness, sleep, food, drink, air, draught, change, activity, lethargy, enemy, friend, himself, God, man and the devil. He fears everybody and everything, everywhere and at all times. He lives in continual fear of death. He hates because he fears, and through hatred and fear he is continually unhappy. He makes his own hell of limitations and nothingness, and continuously punishes himself in it.

All of this fear is because he trusts to the evidence of physical sensation, which can give no certain information about anything.

Digitized by Google

Because he is uncertain he fears even in the midst of perfect safety; extending his fear even to the Eternal Good of the universe. Because he does not understand this he misnames it evil.

Not seeing the light he calls its very presence darkness. Not realizing love, he feels justified in hating whomsoever and whatever appear to stand in his own selfish way.

This false course in hatred and fear finally leads him to state, that to worship God one must worship him "in fear and in trembling;" and must believe that He will never forgive a shortcoming.

This is a wrong conclusion. The opinions are based upon entire misunderstanding of the facts. All of these views are delusions.

Deny every appearance in personal sense. Trust only the Individual spirit. Know the eternal facts of the Universe, and the realization will develop within your soul. Do not doubt the good—Trust. Be firm, confident, and exercise true faith. Allow no uncertainty. Love instead of fear, and you will be at peace with God, Man and the Universe. Try it for awhile and see for yourself. The rule is absolute and divine.

In preparing your mind for the high office of Metaphysical Diagnostication of the causes of sickness, suffering and distress—mental, moral, or personal, apply all of these principles of understanding of the true life of man. Know and realize him as a divine entity.

By means of this knowledge you will find many ways of determining the real causes which require to be removed by Mental process. No other force so great and powerful for good is contained in the knowledge of man, today. Realize your holy possession. Respond to its requirements.

Spirit reigns supreme in perfect love.
Truth finally prevails in every atom of reality.

Digitized by Google

NOTES

Digitized by Google

NOTES

Digitized by Google

VI.

General Attention.

Digitized by Google

Digitized by Google

Chapter VI.

GENERAL ATTENTION.

ORDER OF PROCEDURE.

The general order of procedure in rendering Metaphysical assistance through a process of thought based upon the use of words and sentences that make necessary the use of formulas, is as follows:

1st—Repeat the Statement of Being, given on page 15, *realizing* as clearly as you can, meanwhile, the IDEAS therein expressed.—REALIZE IDEAS.

2d—Address yourself, until you become calm and unconcerned, in a true understanding of the *Unity of all things real.*

3d—Address your hearer in a similar line of application of general principles to the circumstances of his case.

4th.—Allow every detail of that which has been described to you, to pass through the imaging processes of thought as only a shadowy reflection of illusive thought-action, and not real. Do this by *knowing* that only spirit possesses substance, and without substance there is no reality; and as what he has described to you was not in any sense spiritual, therefore, it could not have been real. In fact, it was not anything but an illusion in inverted sensation. In the *reality* of his being it did not occur.

This entire experience was only sensuous appearance, in the personal illusion of seeming existence; therefore, deny every detail of his thought about it; and, if it persist in appearing before your psychic vision, see it, in your own imaging faculty, only as the nothingness of

Digitized by Google

a shadow when looking directly through it to some objective point of light beyond.

This mental act of *imaging the nothingness* of the mere appearance, causes the illusion of its supposed "somethingness" to vanish. The false idea then disappears, and a true one, based upon *reality*, takes its place.

5th.—Give a line of general thoughts of quiet, peace and assurance. This will act as a preventive of fear and disturbance while the necessary changes take place in mind. This process of subconscious thought, changing from error to truth, from dis-ease to ease, is a natural transposition of mental action, taking place on the subconscious plane. It is not necessarily disturbing, and can do no harm. Quiet the element of fear, if any, and its attendant agitation will disappear. The idea of Peace is the antidote for the thought of Fear.

6th—Close the process with a few thoughts given directly to yourself, against absorbing or believing the errors of materialistic personal opinions, meanwhile holding the highest ideal of your own being, as subject only to the permanent laws of divine reality, in the absolute accuracy of Infinite Intelligence, which knows REALITY, and recognizes TRUTH, but neither believes nor trusts any opinion. View yourself as always centred in the unchanging truth of eternal life, and not subject to any influence of error. Continuously trust the eternal harmony of Truth.

YOUR ATTITUDE.

In order to intelligently begin this work admit to yourself the following statements with regard to life here, now, and for all:

1st.—Mind can speak to mind, through a process of thought.

2d.—Mind can mentally hear the spoken word of another mind.

3d.—The thought thus heard will be spiritually recognized and understood, through the inner forces of Intelligence.

Digitized by Google

4th.—Space is not a factor in thought-action.

5th.—Time is no part of any real Idea; it neither limits nor hinders the action of Intelligence.

6th.—Spirit *lives,* entirely independent of matter, or of physical conditions. It is always active.

7th.—The spiritual mind of every individual thinks entirely unhampered by matter or its illusions.

8th.—Every mind is composed entirely and absolutely of spirit, not of matter. It is Spiritual Intelligence, though for the time being it operates externally.

9th.—Every soul is absolutely pure in its organism, infinite in its nature and eternal in duration. The mind expresses the soul and the soul manifests the spiritual being.

10th.—Consider your conferee to be Mind, Soul, Spirit; an individual part of the one whole Spirit of the Universe. Think of him as spiritual and real; mentally *see* him as spiritual being.

11th.—REALIZE in mind, until you feel and *know,* that all life is one Reality, and that there is absolutely nothing whatever outside of that ONE.

12th.—Concentrate your thinking faculties as much as possible upon the Idea which you wish to realize, excluding other thought meanwhile.

SELF TREATMENT.

You are now prepared to begin actual work and should proceed as follows:

Digitized by Google

SELF-PREPARATION.

Mentally repeat (or think over) the statement of Being until you realize in your own mind that ONE means All.

Now call yourself by name, mentally, the same as though you were speaking in thought to another person, or another were speaking to you.

Speak calmly, deliberately, and in the quietest manner, as follows:

(Your own name) "Peace! be still, and fear not; there is no occasion for fear. All Reality is one eternal whole, of which you are a living and participating part. In this ONE you live and move and have your being, always in eternal life.

"The spirit of Truth is always active for eternal good. It will prevail for you, and for this brother (or sister), as for each and every atom of the unchanging whole of eternal reality.

" 'Let not your heart be troubled.' There is no occasion for fear, and you have perfect faith.

"There is no doubt, for in Intelligence you perfectly trust.

"Peace! be still, and know that eternal good now is and always will be present, for you, for each and for all.

"Peace! Eternal peace pervades the universe. All activity is Peace. Perpetual harmony reigns supreme. Peace * * Rest. * * Peace."

You are now prepared to begin direct work for another.

FORMULA.

Speak mentally (his own name, whatever it may be), saying: "Peace! Brother, be not afraid. There is nothing to fear. Infinite Intelligence guides all, in perpetual harmony, in unchanging truth, and in eternal life.

Digitized by Google

"You are not sick, Brother, you are perfectly well. You are the Image and likeness of divine reality, which always was health and absolute perfection. You, therefore, are hale, hearty, healthy, sound, entirely well, and absolutely whole. *You* never were anything short of this.

"The reality of your being is now and always has been sound. In all of your being there is nothing but *Reality*. You are entirely whole.

"In all the vast realm of Reality there is no sickness; for ALL is REALITY, wholeness, harmony, truth, and healthy action.

"You are not in danger; you are perfectly safe from all harm. Reality can never be injured.

"You are pure Soul (name). Nothing can harm the pure Soul.

"You are mind, Brother, not matter in any sense whatever.

"You are a thought in Infinite Mind; an infinite idea in Infinite Intelligence. Nothing can injure an Infinite Idea.

"You are perfectly safe in the one infinite reality. Courage, Brother (or Sister), continue to trust the perpetual harmony of unchanging Truth.

"You are not in any way subject to or dependent upon body for existence. This is only an illusion of personal sense; a shadow of nothingness. But *you* are mind, soul, spirit.

"You exist entirely and absolutely apart from, and independent of that, or of any illusion. You always did so exist.

"You are substance, not shadow. You are soul, not body. You are spirit, not matter.

"You are not in any manner dependent upon matter or material laws of existence, nor subject to any illusion.

"You have your being in Deity, the whole; spiritual, perfect and true.

Digitized by Google

"You are governed, controlled and guided solely by infinite spirit in the true laws of divine reality, in the action of eternal life, which never began and can never end.

"Materialistic opinions of error or discord can not in the smallest degree interfere with this perpetual harmony which is, always was, and always must be expressed in every atom of reality—of your being, included.

"Finite mind can make no law whatever to govern or control you in error for a single instant; for Infinite Intelligence, alone, governs all things, always, in peace and perpetual harmony, in perfect love for all.

"There is no fear, for all activity is perfect *faith* of each part in the whole of its own Being. There is no doubt, for all consciousness is absolute *trust* in the one eternal whole.

"There is no weakness, for all action is infinite strength.

"There is no sickness, for all reality is perfect wholeness and absolute health.

"There is no death, for all is one Eternal Life.

"No harm can come to you for reality is your protection.

"You exist in, with and through the one Infinite Intelligence—with Truth above, Truth beneath and Truth all around you. Eternal Goodness entirely surrounds you. Perfect Love completely envelops you. Perpetual Harmony thoroughly permeates every atom of your Being.

"Fear not, Brother. Doubt not. Error never avails; Truth always prevails for good.

" 'Peace I bring unto you.' 'My Peace I leave with you.' The peace of eternal good. The peace of eternal life. The spiritual peace of unchanging truth. All is peace and perpetual harmony. . . .

Digitized by Google

"Wait in peace. . . . Rest in peace. . . Peace. . . . Peace. . . . Peace."

A SHORT FORMULA FOR DISEASE AS A THING.

"Courage, Brother. Confidence. You are not in danger. No entity is present to cause you harm.

"There is no such 'thing' as Rheumatism (or whatever the name of his fear may be called). It is not Spirit. It has no Reality.

"The 'substance' of rheumatism has never been seen.

"In all the realm of Spirit, rheumatism is entirely unknown.

"It is but a delusion of misguided sense.

"Infinite Intelligence never conceived any such idea; therefore no such *thing* was ever made. It has no Creator; no cause; no source; no reality. And without these no entity can exist.

"Infinite Mind conceived everything that ever was thought, but never formed such a thing as this. It is no part of Reality, therefore it has no being.

"This illusion has neither Intelligence, through which to *know* anything, nor Will by means of which to do anything whatever; nor has it strength or power to act for any harm.

"It has no Substance, no size, no proportions, weight or consistency. There is no truth in it.

"It occupies no space, and has no place and no time for action.

"It knows nothing, therefore it can do nothing; it *is* nothing.

"Fear not! there is nothing to fear, from this or aught else. Error is nothing. Truth includes everything.

"Peace! Brother, rest and fear not. Still remain in the perpetual harmony of unchanging Truth."

Digitized by Google

GENERAL FORMULA FOR ONE UNDER MUCH FEAR.

(Repeat slowly and with much thought and feeling.)

"Peace! dear Brother, be not afraid. . . . Still remain . . . . in the perpetual harmony. . . . of the unchanging Truth. . . . of all Being. . . . No harm can come to any being.

"Truth is ONE; . . . always the same harmonious whole.

"It is changeless and eternal reality.

. . . . Truth is for each and every part of the one eternal whole of all Reality. . . . Of this only One you are a living factor. . . . . In its perfect action you perpetually participate.

"You are an indivisible, indestructible, and unharmable entity, sharing the security and purity of absolute Truth.

"The whole of Truth's perpetual harmony is for you, dear Brother;. . . . receivè, and drink your fill. . . . Rest and rejoice.

"Peace and perpetual harmony reign supreme . . . in the living action of every atom of your being.

"Nothing can interfere with this divine law of your being.

"Truth is harmonious peace. . . . Reality is always whole.

"The Reality of being is always living truth.

"Truth is all; . . . therefore, all is peace. . . . and life. . . . . and activity. . . . and harmony. . . . and contentment.

"Rest,. . . . Brother,. . . . in eternal peace.

"Peace. . . . Peace. . . . Peace. . . . Peace."

Add thoughts of similar import and repeat, deliberately, any of the statements, until relief appears.

Digitized by Google

ENTITIES AND NONENTITIES.

UNREALITIES.	REALITIES.
TO BE IGNORED.	TO BE AFFIRMED.
Pain,	Pleasure.
Discord,	Harmony.
Disease,	Ease.
Discomfort,	Comfort.
Sorrow,	Happiness.
Death,	Life.
Grief,	Joy.
Darkness,	Light.
Doubt,	Faith.
Fear,	Courage.
Hate,	Love.
Anger,	Peace.
Sickness,	Health.
Weakness,	Strength.
Enemy,	Friend.
Devil,	God.
Matter,	Spirit.
Poverty,	Plenty.

Stand firm in the realization of these statements of principle.

The activities that accompany the realizing act are powerful for healing results and helpful under all difficulties.

Realize in mind the activities of these true elements of real life, and soon it will become easy to ignore their false opposites.

Digitized by Google

NOTES

Digitized by Google

VII.

Specific Conditions.

Digitized by Google

Digitized by Google

Chapter VII.

SPECIFIC CONDITIONS.

In all effort at mental influence think quietly and clearly, whatever ideas you wish to convey to your hearer. Speak mentally in a deliberate manner, pausing a sufficient time after each statement to allow the full consciousness of the idea to develop in your understanding. Sustain each thought, in deliberation, and with patient assurance of its truth and reasonableness.

FORMULA FOR THE BELIEF OF HEREDITY.

"Peace! (name), have courage, and entertain no idle opinion. You are not in danger, and have inherited no baneful influence from any source whatever. You are divine reality and can receive only inviolable truth.

"You are offspring of Deity, Brother, not of Man. Infinite Mind —Divine Wisdom, is your father. Eternal Life—Perfect Love, is your mother. These are the only father and mother possible to a child of light and life.

"You are spiritual principle; eternally free. You never inherited anything, or any condition whatever from those material things, or from materiality in any form. You inherit only Life, from Intelligence, which is absolute purity in which no corruption could ever be. Reality is unqualifiedly pure.

"Your inheritance, therefore, is absolute purity; perfect health; infinite strength; continual harmonious action; love, harmony, peace, joy, and eternal life which knows no death. Spirit is your only substance; it can never be diseased or injured. You are Spirit; sus-

Digitized by Google

tained in Spirit, strengthened by spiritual force, kept in perpetual harmonious motion by the eternal energy of infinite reality acting through supreme force which nothing can change or overthrow.

"You are not *in* that material thing or appearance; you never were in it or in any way dependent upon it for existence.

"No finite mind knows how an atom of your being is made, or how controlled; neither can any one establish any law to govern you in error. You are subject only to infinite laws of eternal life, in perpetual expression of truth.

"No such law was ever established as that 'the sins of the father shall be visited upon the children even unto the third and fourth generation.' There would be no justice whatever in such a law.

"The infinite laws of the perpetual activity of divine reality (the only laws ever established) are all laws of absolute justice and equity.

"You are perfectly safe, therefore, in infinite truth. Peace! dear Brother, continue in the Truth of Being."

FOR INSOMNIA.

"Now (name), come to me, dear Friend, and listen to the truth. You are not in danger, Brother, you are perfectly safe, in the absolute security of the divine reality of Being.

"Sleeplessness does not exist. There is no such entity as Insomnia to cause you injury or to do you harm. It never was created. God never made such a thing; therefore it has no being and cannot act. It is a mere illusion of erroneous reasoning. It has no knowledge, no intelligence, no power, no object, no purpose. It has no substance and occupies no space. It is nothing, and nowhere to be found. From nothing no harm can come.

"You are not in need of sleep, or in danger from lack of sleep. You are Mind, dear Friend, not matter; and Mind never sleeps.

"Mind is spirit, which in its perpetual activity never slumbers.

Digitized by Google

"Mind, Spirit, is God, who neither slumbers nor sleeps, and knows no weariness, but is perpetually active in the eternal energy of the divine reality of being.

"That material thing, or body, is not *you;* but it is *yours,* on which to express the eternal action of your life. You are not dependent upon it for existence; and, knowing this fact you are no longer concerned about its sleep. When you leave it to itself for quiet slumber, it has no choice but to obey.

"Rest, then, in quiet peace, while you gather from the sweet fields of spiritual activity, fresh vigor for another day.

"See how quietly, peacefully, that thing sleeps and rests, until you bid it arise for further action, and to express the renewed energy of your real being.

"The activity of the universe is Peace. Rest in infinite peace. Slumber . . . rest . . . and sleep . . . in perpetual peace.—Let Peace remain with you. . . . Peace. . . . Rest. . . . Sleep."

TO PROTECT FROM THE THOUGHTS OF OTHER MINDS.

In cases where the patient seems to be influenced derogatively by thoughts of fear, anxiety, oppression, doubt or anger held by other people, either known or unknown, show by mental reasoning that the only law is the divine law; saying:

"No finite mind, doctor, preacher, friend or enemy, or any one whatsoever, can make any *law* to govern you erroneously, for even an instant of time.

"No one can hold any picture of discord to reflect on you or cause you discomfort; for infinite spirit is your protection from all harm at all times.

Digitized by Google

"Intelligence governs all things in truth, which destroys every erroneous opinion, establishing divine reality in a perpetual harmony of eternal life.

"Eternal goodness entirely surrounds you and protects from all harm. You do not believe a word of the errors of materiality. Truth alone has any power over you or your actions, and truth always works in harmony, goodness and love. Repose in the Peace of Truth.

"You are safe and at Peace. Trust and be assured."

FOR COURAGE.

The following formula may be used for one who seems despondent or discouraged, or believes in negative conditions as having control over himself or his circumstances:

"Courage, Brother (or Sister) be strong in your own superconscious knowledge of the all-sufficiency of everything real.

"All that in any way is, is real: and all reality is necessarily ONE. It is also WHOLE.

"You are an intelligent and coöperating member of that *perfectly whole* ONE, and you share all the reality of its being.

"The only possible activity of the united wholeness of reality is pure and perfect harmony; and the inevitable effect of this is a necessarily good and beneficent result.

"In your natural enjoyment of the harmonious activity of reality you are safe and secure, sound and strong, confident and efficient in every undertaking.

"You express the operations of reality, and real powers are yours for the banishing of every negative appearance.

"You are convinced of the truth of reality, and that nothing unreal can have being; and you *have* the full courage of your conviction.

Digitized by Google

"You are intelligent, confident, strong, efficient, content, happy and secure in the truth of reality. You care naught whatever for that which sense seems to believe.

"The quietude of a calm content, based upon the conscious power of knowledge, is peaceful harmony to the trustful soul: and in the full consciousness of this activity, you are at rest in the strongest action of life.

"Dear Brother (or Sister), you are spirit, soul, the intelligence of being; and, as you are now awake in full realization of the truth, you are confident of success.

"You dwell in the light of understanding; and to you shadows are nothing. Your assurance is the steadfastness of infinite trust, born of knowledge inherent within your soul.

"You are soul-being, and pure spiritual activity is the essence of your life—as secure as the foundations of reality; as enduring as the evolutions of eternity.

"You are as certain of success as infinite action is certain of power.

"Courage is yours; confidence is yours; power is yours, and you are master.

"Trust the infinite power of the eternal energy of the DIVINE REALITY OF YOUR OWN BEING. You *do* so trust.

"The peace of trust is the power of the spirit.

"Peace. . . . Be strong. . . . Trust. . . . Be confident. . . . Rest, and be calm. . . . You are calm in every activity.

"Trust in Reality. . . . Peace. . . . Be still. . . . Reality is . . . Peace. . . . You are at rest in peace."

The mind that can continue to withstand the quieting and strengthening influence of the psychic transference of the activity gen-

Digitized by Google

erated by a clear and conscious realization of these thoughts of infinite truth, would be so steeped in the illusions of sense as to be less than an animal; for the intelligent dog will look lovingly at you and the horse will act kindly toward you, openly, if you think such thoughts for them. Realize it yourself, and the picture of its substance will transfer to the other mind, as certainly as the image of an object will reflect in the mirror before which it is placed.

The mental act of realization is what brings the spiritual substance of truth forward in activity, to produce a result. Conceive a truth and you *realize* its activity.

TO DISPEL INHARMONY.

The following process of conscious thought may be employed where discord seems to be present, and inharmonious states of thought are occupying the attention, seeming to be real forces with controlling action.

The "Peace thought" should be prominent here, and denials of the erroneous views that have been held may be of service in preparing the way for the quiet presentation of truth to take their place.

Think quietly, and let the light of spiritual intelligence shine through your intellectuality with the clearness of full comprehension:

"(Name). Listen, Sister (or Brother). Truth wishes to speak with you. Love has something to say to you. Harmony has treasure for your soul.

"That thing over yonder that may have occupied the attention of your sense-deceived thought for a time, is not you; it never was you; nor were you ever really deceived by any of its illusions.

"You are present, here, now; right here. You consciously hear, see, know and understand, in spiritual activity, all that is said and done

Digitized by Google

in truth; yet, that thing is not *here* nor does it take any knowing part in the proceeding.

"That is but an instrument of sense-action and has no control whatever over you or your intelligence.

"You are spirit, and all your consciousness is spiritual activity.

"The undeviating quietude and perpetual peacefulness of spiritual consciousness is both the ebb and flow of your life.

"You are not deceived by any demonstration of a seeming inharmony, for you know that harmony is real, and consequently its negative statement is nothing.

"You (name), do not believe any statement of discord, anywhere or at any time; for the perfect accord of the harmonious relations of all activities that are real, has its abiding place in your comprehension of being.

"All reality is a harmonious whole, which includes all—you and your seeming enemy, as well as the spirit of truth, all in one perfect entity, in which none can be unlike, for all are of one essence of divine reality.

"In the peaceful harmony of that which is, those seemings, assumed through the limitations of sense, vanish in the nothingness which has been their only representation.

"You are conscious of the truth in infinite harmony, and the perfect peace of pure understanding nestles lovingly within your heart.

"The spiritual consciousness of the peaceful activity of divine harmony envelops your being.

"All your surroundings, therefore, are restful, invigorating, and teem with energy, force and power for meeting every seeming difficulty, in the knowledge of the nothingness of its negative appearance.

Digitized by Google

"You are at home in the bosom of love. You are at peace in the consciousness of harmony.

"You are the harmonious representation of the quietude of divine energy; and you are at rest in the eternity of reality. Trust. . . . Rest. . . . Peace." Confidently trust the restful peace of the inviolable truth of Divine Reality."

TO STRENGTHEN FAITH.

"No! Brother (or Sister). No!! You are not faithless. You cannot *be* that which is not, or possess that which has no being.

"Faithlessness is a negative term which has no substance, and no foundation in reality. It means nothing.

"You think, feel and move in the actuality of life, not in the seeming lack or absence of reality. You lack nothing which is real—not even faith.

"That body is not you, neither is it the substance of your being.

"That personal mind of sense-illusions is not you, and it cannot even simulate your active intelligence.

"This spiritual entity of divine intelligence and immortal substance, IS YOU: your being; your substance; your consciousness; and its infinite activity is your life. Its perpetual light is your means of understanding, and you cannot be deceived.

"Appearances are not real to your true vision; illusions are nothing, and in your intelligent progress you pass them by.

"You are the pure spirit of reality which manifests the infinite intelligence of divine being.

"You know the truth now spoken to you, and you have the absolute faith that inheres with knowledge.

"Faith is the confidence of a perception of truth. You are the

Digitized by Google

spiritual soul of being, and as such you must be the truth of being, and your life the activity of that truth.

"In this infinite knowledge of pure realization, you are the true manifestation of faith, and every conscious thought breathes forth the confident assurance of real faith in God, in life, in truth, and in everything which is.

"Faith is real knowledge, which is absolute. Faith *is;* and in its realization you enjoy every breath of your life.

"You have faith. . . . You *are* the embodiment of faith. . . . Rest in the perfect peace of trustful faith. . . . Repose in the confidence of Truth.

"The power of peace is yours through Faith. Continue to be faithful. Rest. . . . Trust. . . . Peace."

These formulas can safely be used until the ideas are thoroughly understood and their application, according to the principles explained in the treatment of these ethical subjects, has become familiar to the mind.

Then, your own thoughts will flow in words which best express your comprehension, and for that reason will be more effective than any definite formula of words, given by another.

But, remember the inviolable rule—Ideas, not words, do the work. Consciously realize the actual meaning of each word you utter in your thought.

Digitized by Google

NOTES

Digitized by Google

VIII.

Directions and Suggestions.

Digitized by Google
157595A

Digitized by Google

Chapter VIII.

DIRECTIONS AND SUGGESTIONS.

TO BE GIVEN TO OTHERS.

These should be varied according to the requirements of the case. Use your own best judgment at all times, tempered with caution.

1st. Instruction. "Avoid describing your symptoms or unpleasant feelings to others while you are under my care. If you so explain and describe your condition you only exercise the law of thought-transference to your own disadvantage, thereby causing yourself more trouble.

"Explain fully to me whatever seems to give you trouble, but do not speak of it elsewhere. I shall take care of the troublesome element by thinking for you in the right way; but others will only increase your trouble by their thoughts of sympathy which react to your own mind, making more work for me to do in your case.

"Avoid unnecessary conversation with regard to sickness, fear, trouble or anything unpleasant at any time, with anybody, and do not think in such lines yourself, when possible to avoid it. This will render it easier for me to help you quickly."

2d. "If friends ask about your health, reply in an assuring manner, telling them what good you can without explaining details, but never repeat any of your doubts, fears or discomforts; reserve those

Digitized by Google

for me. Do not go into particulars, but turn the conversation to other subjects. If pressed for particulars by those who are morbidly anxious, reply: 'I think it best not to talk about those affairs now'—or give an equivalent reply.

"You have a perfect right to regulate your own conversation as well as your thoughts. Be respectfully firm in asserting that right, and you will gain more rapidly, besides having a greater degree of self-respect and a more buoyant feeling in your own heart than if you had retailed every ill feeling that appeared to you."

3d. "Think about true action and enjoyable affairs as often as practicable, such as Harmony, in its various expressions, True Friendship, Strength, Animation, and Life with its higher purposes. These Ideas should be applied to all that lives.

"When surroundings have grown tiresome, change them sufficiently to turn the course of thought.

4th. "Those who are morbidly in sympathy with Drugs, are under a baneful influence, and are not beneficial company for any one who desires to be healthy. Avoid them whenever feasible to do so, and do not accept their advice under any circumstances.

5th. "Live naturally, in all ways, and avoid undue watchfulness over the physical body and objects of sense.

6th. "Eat and drink whatever you like and enjoy of NATURAL FOOD plain and simple, properly prepared, and in reasonable quantities, when you are hungry, because then you can rightly enjoy it. It will do you good for that reason.

"Good food *in moderate quantity, eaten with a relish, when hungry,* never yet harmed any person.

"Let nature be your guide with regard to time, kind and quality.

Digitized by Google

"Nature is mind acting on a plane higher than our own consciousness. Nature never makes any mistakes.

"Intelligence digests the food and builds the body according to laws of which we, consciously, are ignorant.

"Follow nature's ways as nearly as possible; I will take care of the rest of it.

"To be certain that you are proceeding rightly, wait long enough to know that you are hungry for food; then wait a sufficient time to know what particular kind of food is called for, through natural appetite.

"If you are sincere in this, a normal desire for some *perfectly natural* article of food will present itself. Eat and enjoy a reasonable amount and wait for the same quality of desire next time.

"This course of procedure is invariably followed by good results. Keep me informed of such results as you observe."

7th. "Do not worry about atmospheric changes. Keep reasonably comfortable, and fear nothing. Tell me of whatever you find in the way and I will give it attention."

8th. "Rest and sleep whenever you feel naturally inclined to.

"Do not care whether you sleep or not; nature will regulate it without any anxiety on your part. I shall help you whenever necessary. Anxiety or watchfulness only keeps you from sleep.

"Place the body in a natural position for sleep, close the eyes, turn them gently upward, be peaceful in thought, and sleep will come without effort.

"Anxiety is not a factor in the process of sleep. Trying to go to sleep only keeps you awake, because it makes wakefulness the object of your thought."

Digitized by Google

CONCERNING PRACTICE.

The form of thought and its expression should be varied to meet the requirements of each particular case. The rule always to be borne in mind is:

Note carefully the mistaken views that stand back of the particular form of trouble to be dealt with for a healing purpose, and clearly define in thought the *opposite truth* which is to be used in its place, as an affirmation of reality.

If preferred, the common plan of denial and affirmation may be followed in all of these processes for "General Influence." Or, the higher and more spiritual method may be followed, of entirely ignoring the errors and the negative aspects of the case in hand, and, in positive, optimistic attitude, to affirm and hold in mind, clearly, calmly, and quietly, the actual truth with regard to the spiritual facts of the permanently real side of individual life.

This is a high order of mental treatment and productive of almost superhuman results, as the world views things.

It requires, however, sufficient control of one's own thought to ignore the wrong, thoroughly and continuously, so as not to allow it to enter or to remain in the consciousness, and to hold a steady concentration of thought on the right, the real, the actual, the true, as the only object of thought or subject for consideration.

When thought-action has been mastered to this extent, this method of thinking may be adopted.

Most beginners and those who have not had much experience, find the "denial" a help in clearing away obstructions to the higher realization.

The greatest objection to its continued use, is the tendency of the mind to picture the thing, object or thought that it is intended to deny, and so, while denying in words, to *affirm to the mind itself* by

Digitized by Google

means of the picture presented, the very thing or condition that it is intended to dispose of as nothing. This arouses a conflict of thought on the subconscious plane and partly interferes with the intended cure.

The denials should be made quickly, decidedly, and in clear realization of their nothingness of being; then the affirmations may easily be held longer, with steady, even, calm realization of their infinite and universal truth of being, because the nature of each one is divine reality. The very best results may be expected from the pursuance of this method.

The most powerful denial is that in which the mind intelligently *sees* and realizes that where the error was supposed to be NOTHING IS PRESENT. The process of quiet seeing, without the use of words, is the most effective operation. The mind images *nothing there,* and the CORRESPONDINGLY OPPOSITE REALITY soon occupies its place in the mental activity of consciousness.

Cencentration of thought, on the idea, activity, condition or thing that it is intended to establish as the *real entity* of the subject, is the direct and forceful application of the mental faculties to the purpose of healing.

Concentration can only deal with one idea at a time, and the act excludes all other activity or consciousness. Pure concentration can only occur in relation to things which are fundamentally true and real. All other attempts fail.

Concentration is a faculty of the soul-nature and relates to ideas, never to sense-objects.

The formulas given here may all be applied to the ideas set forth in the lessons, as regards the general use of ideas for specific purposes.

A plan of action may consist of one, or of several ideas evolved understandingly within the mind.

For the use of any idea, either few or many words may be in-

Digitized by Google

cluded in the formula for the actual thought-process; but, the fewer the words used to clearly express the idea in the understanding, the more forceful will be the thought.

The soul must express knowledge; and the mind, through the exercise of reason, must think the idea into correct form of expression. Then the Imagination presents the idea, in the form of a mental picture which includes the activities of the conception.

This psychic picture transfers to and is received by the psychic faculties of the mind of the recipient, and, becoming established there, reproduces its activities in his life.

This constitutes the conscious act of mental treatment and its subconscious psychic effects.

The more subtile superconscious operations of the spiritual intelligence, which are involved in all pure operations of consciousness, are not so easy to define in worldy terms, but they are a most important part of every pure mental treatment. They constitute the higher moral aspects of the science, and the thoughts that include their activities are based upon the higher understanding, receiving their external form only through the philosophic expression of the ideas used.

Thus, a process of attention may be based upon the psychic action of the mind, operating through formulated thought, in which all conscious recognition of ideas will be expressed in words formed into sentences for definite statement. Or, it may constitute a subconscious recognition of the inner nature of both the idea and the thought about it, which will enable the mind to look deeper and grasp more of the facts of the case, both physical and mental, thereby forming its thought-action into a working process involving the *qualities* of the soul with the *faculties* of the mind. This is a higher and better working form and is more effective with complicated cases.

Digitized by Google

But, besides these two methods, the intelligent individual may render a service on still higher ground, by means of the subtile forces of intelligence, operating with understanding through the pure spiritual faculties, by means of which the absolute truth is perceived, with regard to the nature of the case, and its requirements.

The light of comprehension, here, is so great that definite form of expression is not required and words become unnecessary. The spiritual mind now sees at a glance, and knowing all the facts involved, the work is already finished.

The corresponding mental picture forms itself, and reflects outwardly in equality of nerve-action, by its own natural processes, without help or hindrance from external thought, which deals with words in the comparatively slow process of word-thinking.

The purely spiritual form of conscious realization, is, of course, the highest, purest, and most effective method, for those who have the knowledge or the development to render it possible.

Not all, however, who may speak or use the word "spirituality," can be depended upon actually to operate in these most high channels.

Spirituality is an inner consciousness; and because of the purity of its conception it is most likely never to raise its voice in favor of itself, its methods or its powers. These never enter its comprehension, for its attention is given entirely to its subject and the pure truth of the ideas involved.

When approaching the holy ground of leading another from a plane of error to a higher level in truth, self should be entirely left behind. Then, on whichever plane of thought-action it seems expedient to act, the operations of the mind will be pure, free and forceful, and correspondingly good results will ensue.

The intelligence of the individual is much more likely to reach the highest plane of full superconscious recognition of the whole truth,

Digitized by Google

without effort or conscious intent, if the purpose be simply to recognize and show forth the truth, regardless of any self-purpose.

The operator can begin his work, however, by consciously thinking in formula, and words may be employed to good advantage until the mind can clearly and surely form its conception in an instantaneous decision and transfer it in a glance of pure spiritual consciousness. It is in this form of thought-activity that the best use is made of ethical subjects.

It is usually best, at first, to allow the mind to develop its knowledge and power through conscious thought-expression. If this be thorough, the next steps will come easily, in simplicity of action, until finally the mind and soul both yield to the pure influences of the spirit. Then the highest activity comes by means of its own nature and impulse. In this it is always right.

Digitized by Google

NOTES

Digitized by Google

NOTES

Digitized by Google

IX.

The Specific Image System.

Digitized by Google

Digitized by Google

Chapter IX.

THE SPECIFIC IMAGE SYSTEM.

In approaching the matter of eliminating from the sense-consciousness a Mental Image of fear or disturbance, it is especially important to come in the right attitude of mind. This must be with a clear understanding of the ABSOLUTE SPIRITUALITY of every thing or condition that is real, and the utter non-reality of all that is not composed of spiritual activity.

An image or mental picture that relates to personal life can be removed from its ground of appearance, only through this high state of pure, conscious understanding.

This is the reason why this writing has been made so voluminous and so thorough, in description of ideas as well as in explanation of ways to understand, and processes of thinking.

All the explanations of this order that have thus far been made, are useful, even vitally important in the features of mental work to which we must now apply our forces.

This is so because in the processes of erasing an Image we are brought directly in contact with the two seemingly opposite states of consciousness—understanding of spiritual activity, and sense-recognition of material things,—while directly using the intermediate state of mentality, which, through the process of thinking, can be turned so as to operate on either plane.

The mental image that is to be removed is composed of sensuous action in the mentality. It is formed in psychic activity which was

Digitized by Google

generated in a sensuous line of thinking about ideas that relate to material things, conditions and action.

In all of this thinking, and in its psychic results, the belief of the mind which is concerned in the operation, rests upon the conviction that matter and material things are the realities of the universe and of life. Without that belief as a basis of thought and action, the picture that has been discovered would never have been formed, and the contingent fear would never have become established.

The image was formed in the action of the mind, through a certain state of consciousness. It can be removed only by establishing the action of an opposite state of consciousness. It is manifest that continuing the state of consciousness that caused the image to form in the thought-substance, would almost certainly tend to further develop the picture, or at least to keep it in action.

The effective operating thought, therefore, must rest upon a realization of SPIRITUAL SUBSTANCE AND REALITY AS THE TRUE ACTIVITY OF THE MIND; and the absolute exclusion of all else, of whatever nature, character or condition.

When this high mode of thinking becomes your chief state of consciousness, and your mental realization readily conforms to its tenets, you are in condition to exercise conscious thinking along the lines of spiritual understanding. Then you have all mental images, of whatever kind, under your absolute control.

The world in general knows nothing of such power as this, and is entirely helpless in all such affairs. Possession of this knowledge is a holy privilege; and by each possessor it should be considered sacred to the everlasting good of all the human family.

Some have presumed that the extensive dealing with the features of mentality—the faculties of the mind and their modes of action, as conducted in Course IV of this system; and with matter—its conditions, modes of action, etc., as treated in the earlier lessons in Course V, have been wasteful of time and are irrelevant to the spiritual mode of healing; and especially so to its philosophy.

Digitized by Google

But these well meaning critics do not yet understand the importance of knowing all the features of life, in order to meet the difficulties of all cases. Neither do they realize how many pitfalls are in the way of a full understanding of all phases of spirituality. The simple faith alone does not always answer, because details require attention and in some instances adjustment is imperative.

All of these explanations and descriptions, whenever sufficient attention has been given to rightly comprehend them, have aided in understanding the nature and relation of the two phases of experience.

Without such understanding, developed to the extent of knowledge, we could never think in detail, with sufficient accuracy to annihilate the false idea and establish in its place the true conception of the WHOLENESS of real life, which manifests in HEALTH;—in other words, to remove an Image and so produce a cure, for one whose mind is not yet attuned to these heights in conscious understanding and so is not able to accept the simple faith.

If any have come up through these studies to the present time, with previous opinions still predominant about the reality of matter, sense-action, and mentality, based upon the fallible operations of these limited instruments, they have not yet learned their lesson.

Such as these have not yet acquired the real healing power; for this rests *entirely* upon a spiritual understanding of all things, and their relations.

The advice, in this event, must unqualifiedly be to return to the earlier studies and proceed, either with greater care, or with less personal opinion as a guide in forming beliefs which are liable to be contrary to the evidence. Then the very great importance of *all* the detailed explanation given, will be recognized.

Judgment of the value of the Specific Image System should not in any event be trusted to any such indefinite results as would be sure to follow the attempt to erase an image without possessing the right understanding.

This would be unnecessary for any pupil of the system, because the

Digitized by Google

entire process is explained in these studies so plainly that it can be understood if recognized. In case it is not yet clear, closer study will disclose the facts. Any one who can use any right method of thinking can know and use this system.

If any of these difficulties are yours, dear Reader, look well to all these points. Do not under any circumstances attempt to abandon the "Image Erasing" feature of this grand work. It is most important as well as valuable and you can acquire and possess it for all time. The School will aid you in all reasonable ways to understand all points fully.

There is nothing else before the intelligence of man to-day, that is so important, for it is the only known way or means to overcome illusion and set ourselves and others free from its adverse influences.

The Image System of thinking is the scientific part of all Metaphysical, Mental, Psychic, and Spiritual methods of healing. Its good offices extend to every phase and complexity of human life. Without it people only work on the ground of some belief that occupies their attention at the time, but which, since it is a mere belief and not founded on the rock of definite understanding, will fail them at the critical moment. Who can count the cost of that?

All the descriptions, explanations and formulas of all the Courses of Study in this system, especially those in Course I, which have been embodied also in the preceding chapters of this volume, for ready reference, bear direct relation, here, and will be useful in planning effective thinking in this work. When formulas are repeated in these instructions it is because similar thought is required in the various places, and for the different purposes. It is good everywhere. You cannot remember it too well.

Whatever the variety of experience, the thinking along these lines can be applied with equal facility, because the same laws of action are always involved and we have only to consider especially the particular circumstances. These are always illusion, and are based upon wrong views and their consequent opinions.

Digitized by Google

The true understanding of what is real, true and right, is always the remedy. It is universal and applies to all, on either side.

Never allow doubts about any of these facts to remain in your mind, but think the opposite true ideas until the doubts disappear. They usually come psychically from other minds and we do not need to allow them to lead us.

There is no occasion for doubt,—we all know that. The principles have been demonstrated in so many ways, already, that there can be no doubt whatever, in any instance. The picture *can* be removed; and this will surely lead to a dispelling of the physical copy. First *know* the truth of the matter before you in any case; then have firm confidence in the working of the law and success is surely yours.

If your diagnosis shows several pictures, and all of a disturbing nature, examine them carefully and determine wisely which of them bears the most direct correspondence to the symptoms. Then remove that one first.

Erase each picture separately. Each one requires from three to five times of close mental attention to effectually remove it. Have patience to do all the work thoroughly. Give nature a full opportunity to work the subconscious changes rightly. Never hurry over anything connected with this work. "Patience worketh all things" well. Work done in a hurry is seldom done well. It is never permanent.

Beginners are apt to doubt their own abilities and to be anxious about results. Both these attitudes are fatal to the best degree of success. They obstruct healing action and are apt to lead to overdoing the work, under a fear of not accomplishing it at all. These need to think for *themselves* vigorously and frequently, to keep alive the operations of truth within their own understanding.

Fear nothing. Do the thinking and realize the principles. Then the law expressed in the Right Motive will aid every endeavor. You do not have to do the healing, yourself. Simply realize the truth, and it is done.

Digitized by Google

The length of time given to an act of direct mental attention varies with every case. As regards the action itself, time is not a factor in any thought-operation; it is involved only in the process of expressing the thought in a form of words. The words are used only to enable the operator to realize the ideas with which he is dealing. The force of the ideas rests in the action itself, and that operates independently of words. The forceful result of a process of mental attention, probably culminates instantaneously, when the use of words ceases and the intelligent realization silently takes their place.

The continuation of a process, therefore, as regards the use of time and the value of the work done, will depend upon the operator's actual power to realize ideas, and whether he is confined to a laborious use of words. When he can think in a direct realization of the idea, words become unnecessary.

In *beginning* psychic and occult thinking, operators usually depend upon a use of words, because all our thinking in this life has been conducted in that way. With all thinkers, however, the "culmination" of a thought is its *operating* moment.

When establishing rules for the guidance of others in beginning this work, formulas for the construction of sentences that shall express the required ideas, become useful, and are at first essential.

In learning to think for a definite purpose, all individuals find words necessary to facility in the operation. But actual realization is the main requirement; words and sentences are secondary considerations. They are used only to lead the untrained mentality to a correct realization. The culmination of the thought is more important than the words used, or the clock time consumed.

The beginner, having as yet only an imperfect faith in the operative power of the spiritual mentality, is apt to continue his use of words for too long a time. After thinking words intelligently and constructing them into intelligible sentences for our own understanding of ideas, it is well to wait in silence for the fullness of the realization within. This strengthens all of the action that is involved in the transaction, and allows the activity of the principle to become operative.

Digitized by Google

Cover the ground of thought necessary to a proper description of the ideas involved in correcting the wrong impressions that have caused the trouble; then just wait in the light of understanding and remain open to the realizing activity of the truth already expressed.

This is the time when the higher forces do the work. Trust these forces. They are fully worthy of your deepest confidence.

Trust is the avenue to the abode of Faith; and faith is the soul's recognition of reality. You and your thinking processes are the instrument through which these higher forces reach the dulled appreciation of the intellect of personal life. Be a faithful instrument. Do your work well, and you are ready to appreciate, even adore, the REAL POWER that completes the noble work which you have rightly begun.

As a general rule for beginners in learning the right ways of thinking, from ten to fifteen minutes is a sufficient time for the process of thinking or period of mental attention commonly spoken of, outside, as a mental treatment. Less rather than more should be the procedure in ordinary chronic cases.

In especially acute cases of fear or prolonged mental suffering, where general ideas of life and its harmonies are being used, the mental application may be prolonged indefinitely. This should be under careful judgment, however.

In any event there should be frequent pauses in the use of words, or concentration of words into one word expressive of the essence of an idea. As, for example: Life..Strength..Power..Health..Peace, etc., thinking the full meaning of each idea meanwhile and with frequent cessation of any word-thinking, while waiting in perfect faith and contented assurance for the final expression of infinite truth and reality.

The details of the Image itself, should receive no more than from two to five minutes of time, according to the extent of the points to be considered. Otherwise you put too much of the illusive action of the past experience before the mind of the patient, and may thus

Digitized by Google

arouse, somewhat, his former fears. This is always undesirable in the work. It can readily be avoided.

Cover the gound of the necessary thinking as quickly as it may be comprehensively done, while still realizing the utter nothingness of the seeming experience; affirming the fact that it was only a dream of the deluded personality; and knowing that it *now is nothing* because the dream is ended, and it has no living principle to endure. Nothing actual was ever associated with it.

Then rest in the realization a few moments, and pass quietly to the other thoughts that are to be embodied in the process as planned.

Avoid realizing the features of his erroneous thinking or feeling, and view it all as nothing. The *less* time you give to this process the better. But do it. Then see, feel, and realize the actual reality of the opposite conditions. Know in your own thinking, that there is only one entity of being, and that the wholeness of this one can never become separateness, in parts.

The strength of this knowing will banish the weak and vacillating opinions of error in his thinking, and the false feelings in life that have caused his present troubles will disappear.

Digitized by Google

NOTES

Digitized by Google

NOTES

Digitized by Google

X.

Formulas For The Dream.

Digitized by Google

Digitized by Google

Chapter X.

FORMULAS FOR THE DREAM.

Until you are thoroughly versed in dealing with Images, or so continuously engaged in the work that your mentality is always ready for the full realization of the truth at a moment's notice, it is well to begin, as explained in the general instructions in the earlier chapters of this system, by first freeing your own mind from erroneous views or any obstruction to right thinking.

First apply the principles to yourself in general ways—a few moments, only.

Next present to the other mind some general ideas of harmony, wholeness, and truth. Absorb them yourself, meanwhile.

Then consider the experience, which has caused an image of fear to form in his mind, to have been merely a *dream,* rather than a real experience and scene. It never was real. Deny it, intelligently. Then ignore it.

The entire action and sensing of objects was personal, only. The personal-sense life is a dream of the sense-deceived personality, not a real life of the real individual being; and this was but one feature or incident, in his continuous, personal dream.

This scene, therefore, was certainly a dream of the personal mind, which in itself is but a phase of deception in his life. It does not affect his actual being; for in this his life is *real* and he is never in any danger.

Now, consider some vivid dream of your own, occurring during

Digitized by Google

sleep. How real it all seemed while you were engaged in the illusion—dreaming it. Then, when you awoke, how absurd it all appeared, as you recognized that you had "only dreamed." All that you seemed to see you *now* know was *then* unreal and none of its action was true. Yet you were equally as certain that it was real and true as was he about his sensuous vision. This physical body that you so plainly saw and felt with, in your own dream, was all that time lying in its own bed, asleep and resting. Yet it seemed to you to be concerned in those apparent actions.

From the basis of the sensations clearly experienced in your dream, you can confidently assert that you saw objects and people; talked, heard, felt, acted, experienced, thought and feared just as clearly and as certainly as *he* seemed to do in *his* dream. There is no shade of difference in the seeming. To each of you it seems real sensation while it is being experienced. To either of you the experience becomes nothing when you cease to believe it real.

It makes no difference what kind of an experience caused the Image. The same laws are involved with each, and the same thinking applies, only in each instance it is so worded as to cover the particular features of that dream. They are all dreams. Sleeping or waking, as commonly expressed, the actual result is the same.

A DREAM OF FALLING.

In the case of a supposed fall: call your friend before you for an intelligent conference. Then, speak mentally to him, (or her,) saying in your thought: "George, (or Mary,) you only dreamed that! You did not fall. You were safe in Infinite Spirit and entirely secure on the immovable foundation of Divine Reality all that seeming time. Therefore you were not in any danger whatever, and you have not been harmed. You only dreamed.

"You are mind, Brother, (Sister). An idea in Infinite Mind. Your substance is spirit, which can never fall or be injured. Spiritual substance is entirely free, and safe, and sound, at all times. It is everywhere, continuously, and to it the act of falling is impossible.

Digitized by Google

"Falling is only an appearance of the gravitation of inert matter toward the center of the earth; but mind is a spiritual entity and gravitates only toward the central consciousness of real Being. Spiritual consciousness is everywhere, all the time; consequently, spirit gravitates in all directions equally at all times, being subject to no other gravitation whatever at any time. In such gravitating activity there is no possibility of falling.

"You are a spiritual soul, George, (Mary,) and are composed of spiritual intelligence; you can never fall. You only dreamed that entire scene. It only seemed to be, while you dreamed in the sense-illusion of a separate existence; but like any other dream, it was not real and it never occurred. There was no actuality to it. It was only an illusion of the sense nature."

"Then consider each feature of the picture as he gave it to you and tell him silently (as you see it to have been in the case of your own dream, and know that it must be with *any* dream,) that "it was shadow, not substance. The seeming house was but a shadow. The stairs, the seeming man, all were mere shadows of the dream, belonged to it in mere appearance only. There was no substance; no reality; nothing that could be harmed; nothing." See each feature as a shadow only, yourself, while you are thinking about it; also saying mentally:

"This was only a flitting shadow of the dream, Brother. (Sister). No dream-action or its shadow can last longer than while it is being dreamed and no dream can last longer than while the sleep-illusion continues; therefore, as you have awakened this dream is already ended; the illusion is gone. The reflection has ceased to reflect. The appearance has already disappeared; vanished in its own nothingness; and you are free, safe and sound."

In your own mental operations see all these features vanish; first to mere shadow, then to disappear in nothingness. Recognize and affirm the *fact* of nothingness, with regard to each point.

The following reasoning you can incorporate in your silent address to him, by wording it to suit the occasion, or use it only to help you in your own reasoning:

Digitized by Google

You know that it would be equally as foolish for him to continue believing his dream as it would for you to believe your own actual dream. Even he would consider it absurd for you to believe yours to be real, or that it could produce any result for you. From nothing, nothing can ever come. Nothing cannot do, cause, produce, create, or be anything whatever, at any time, for anyone. This is equally as true for him as for you.

Both these scenes were dreams, one on one plane of illusive action, the other on another similar plane; but both were exactly alike in action and in character, and each was a natural result of entertaining the unreal opinion with regard to a supposed separate existence of each one independent of the others and of the whole. This fundamental error causes all of our troubles.

If one of these dreams was real, the other also must have been equally real, because both proceed from different phases of the same action. If either one can be proved unreal, that demonstration proves the other unreal also, and its appearance correspondingly false. In fact, both were unreal and no real result can proceed from either of them. God and reality both are independent of them. The results like the dream itself, always were, are now and must forever remain nothing. Nothing accomplishes nothing whatever.

The illusion now has vanished; the dreamer has awakened and finds himself whole, in the reality of eternal Being. Something cannot come from nothing to cause anything. No real result ever comes from a mere dream.

In case he says that he was injured by that fall—hurt his head, leg, arm or back, say to him silently:

"Now, George, that thing which you dreamed about, was not you. It was only a shadow. It had not an atom of substance, or any features subject to harm. Spirit is the only substance; but this thing was not Spirit, so had no Substance, and it was not injured. You were then and are now entirely safe in the *substantial reality* of spiritual substance. Nothing has been injured or harmed. All reality still is whole. Have *no* fear. Trust the reality of the whole."

Digitized by Google

In your thinking, you should intelligently realize the truth of this idea, through your own clear understanding that all reality is spirit and all seeming else is not and never was real. *Then he also* sees the idea that is presented, because the picture that you form and see in your own active imaging operations transfers by reflection; therefore he also sees it and recognizes that he only dreamed.

He then ceases to believe that his life was in danger, or that his head or back has been injured. He ceases to fear death from that occurrence, and ceases to believe in pain as a result of the supposed accident. Then he recognizes, subconsciously, that the scene was unreal, and he drops it from the subconscious memory. Then the change has taken place that starts him on the road to complete recovery. The "load" (of illusion) rolls off and he goes forward in life, rejoicing.

He now is well, though he does not yet fully realize it. The action started subconsciously will soon demonstrate itself, however, and confidence will rapidly develop. He will soon realize his freedom.

Although, if presented verbally the sense-man would outwardly deny these statements of fact, the real soul-man will recognize and accept them. Your work is entirely with the real man. Make the proper change of idea there, by arousing the real intelligence to its natural condition of spiritual activity, and that will finally overrule the sense-man's illusions.

The world at large, not having received the training that leads to this understanding, would be liable to misconstrue the meanings and so could not use these formulas. This is why we lock them away from the merely curious.

The full depth of the pure understanding is the most essential qualification here.

As before stated you can employ any part of this reasoning in your formula for the mental work, addressing it to him according to the ideas needed to change his thinking. Or you can use it to help yourself in understanding the work needed to change his condition.

What you think fully, with conviction of its rightness and its

Digitized by Google

reality, and therefore see with the eye of the mind's intelligence, he also will see; and if you think for him that which is true he will accept it and soon repeat it in conscious thinking of his own. For in the deeper consciousness the individual always knows the truth of these statements, and will accept them.

As with the general forms of direct thinking described in the previous Courses of this study, you will plan the dealing with an "Image case" according to its own requirements and choose thoughts as well as formulas of words to fit the needs.

The first point is to conform all action to the nature and character of the laws involved.

Next, to determine the picture to be treated, in the particular case in hand.

Then select such ideas as are required to correct the influences of the disturbance that appears to have been present at the forming of the Image, and such conditions as still remain.

Following this, you will formulate the thoughts that embody these ideas, and place them before the sufferer in the illusion, as a correcting influence.

Remember always the "spirituality of all reality," and the "nothingness of matter" as considered from the plane of real being. This idea is repeated often, because we are prone to forget; and it must be kept active in the working thought.

A SPECIFIC COURSE OF PROCEDURE.

Now, while remembering the gist of all the past instructions and examples of the mental healing thought, we will formulate a full and systematic course of procedure to entirely eliminate an Image of fright, according to the dream theory of erroneous thinking.

The general instructions are here to be made specific, to meet the requirements of a specific case that exhibits definite features of the effects of fear and the consequent distress.

In this we have to adjust the action of real and permanent prin-

Digitized by Google

ciples to the requirements of his unprincipled and uncentered states of fear, apprehension, or alarm, as the case may be.

For this purpose we will choose a case with the belief of having experienced real danger with

A RUNAWAY TEAM.

Allow him to describe the scene so that you may understand the action pictured in his mind. Perhaps he may express some excitement while he describes his remembrance of the dream; but this is your time to stand true and be always on guard against receiving either erroneous ideas, or impressions from the workings of his mentality. Know the truth and stand by it.

From the moment that his description begins, your attitude is to be that you are listening to the recount of the details of a dream. You are calm, quiet, and entirely unconcerned. Never for an instant recognize any feature of his description as an actual affair in any life. If his consciousness had been dealing with reality, he would not have recognized any experience with this.

In case the vehemence of his thinking causes a tendency with you to weaken on this attitude, then on the instant deny, vigorously, in silent thought and without outward demonstration, that *any* of it is real.

You can deny in short but forceful terms of your own choosing, every feature of his description; and close the listening act with the well-formed idea that you have been listening to a mere dream. Never think of it in any other sense.

You will need to be especially on your guard in this, particularly under the description of extreme or exciting (dream) adventures, where the temptation to realize in the imagination all that is being described, the same as is usual while reading a novel, or an exciting story of adventure, is almost irresistible. But YOU MUST STAND FIRM HERE; because after you have allowed the picture of his dream to form in your own imagination as a real occurrence in the world, it will be

Digitized by Google

doubly hard for you to realize its nothingness so as to DO YOUR DUTY in the matter and remove the picture. You would be more likely to temporarily increase his distress of mind about it. This will never do. It is most unscientific, and besides this you have a moral duty in the matter. You have to *remove the Image*. Remember that, always.

Unusual or serious disclosures, as the world would view them, must not disturb your perfect equilibrium in this matter. Always stand firm. It aids in your own training for the work, as well as helping to give to another the relief that is needed. And it develops the force of the healing power, which is *realization of reality*. Rightly carried out this is a powerful corrective in itself. Stick to the fundamental truth, regardless of all appearances.

When you have his description, begin your direct thinking, meanwhile remaining calm, quiet, and firm in demeanor and in thought, seeing all the features as illusion and shadow, only.

Proceed as follows:

1st—Repeat, mentally, the Statement of Being.

2nd—Think the General Principles for yourself.

3d—Think similar ideas for him.

4th—Say to him silently, in perfect quiet and with full assurance of the absolute truth of every thought used:

FORMULA FOR AN ACCIDENT.

"Now, Edward, you've been dreaming. You are not sick, Brother, dear, you are whole and sound in the divine reality of pure being. Recognize your own wholeness, now...Right now...You...are... absolutely...whole.

"Nothing has happened to you.....Everything moves always under exact law, with each thing in its own exact place, time and order....Divine Intelligence rules and regulates all affairs....You are a part of the actual whole and your life is an expression of its harmony....You are spiritual reality and are always safe and sound, at home in reality."

"No,..Brother....you were not in a runaway accident. There are no accidents; all is orderly law. Nothing can runaway with spirit

Digitized by Google

or with reality....You only dreamed; and your dream, like mine or others, was only an illusion. Its seeming things were shadows.

"If I were to tell you that I believed my dream to be real and that I was injured by or in experiencing it, you would indeed be amused, for you absolutely *know* my dream to have been nothing. Well, Brother, yours also was nothing. It was equally unreal with mine. It only seemed to be, for an instant, as did mine; but you dreamed, in a mere appearance of life in sense.

"In your dream illusion you seemed, perhaps, to see a carriage," (wagon, vehicle, whatever he describes) "but it was not spirit or spiritual activity therefore it had no substance. Being without substance it was but a shadow of the personal-sense dreaming thought-action, and was no more real than the shadow of a bush on the lawn, which seems so stout and real, but which everyone knows is literally nothing. Step on the shadow, now; it doesn't lift you any in the air.

"Those seeming horses were nothing to you—a spiritual being, knowing reality. These were mere sense-objects and only shadows of sense-action. They were no more real, either in substance or in action, than the shadows of the moving branches of the bush while they swing in the breeze. Your seeming horses, wagon, were but shadows like these; and to intelligence they were unreal, and not there at all.

"The entire seeming scene, dear Brother, was but an illusion; and you do not believe even a word of the story of the dream. The scene only appeared to you during your dream and while you slept in the illusion of separate life.

"Now that you have awakened, and *know* your wholeness of life in the INFINITE ONE, your dream (like mine) has vanished and gone into nothingness;...the air is clear, the field is peaceful, the road is entirely open, and you are free.

"You no longer dream or believe; you know the truth and are safe and well...Rest, Brother...Trust reality...The peace of truth is within you...Rest in the eternity of Life. Peace...Be still...and rest in the security of real life. You are spirit; all else is shadow of nothingness."

Digitized by Google

5th—Think for him the fermentation formula as described in Chapter twelve of this book.

6th—Close with a definite thought directed to yourself to protect against absorbing his fears or beliefs. See them all as utter nothingness. They never were made, and they have no source.

A DREAM OF DANGER FROM WATER.

If the scene described be one of danger around or on the water, the same principles of thought should be applied, but with adjustment to the particular features. Think for him:

"Brother Edward,...come to me. I have truth for you to consider....You were asleep in the illusion of sense-life....But you, yourself, the real man who knows, understands, and comprehends things which are real in a universe of reality...you, a man...the image and likeness of God...are always awake in the consciousness of reality.

"In the apparent sleeping illusion of sense, you dreamed—that is all. And, though your dream for an instant may have seemed to be something, it simply was nothing. The seeming objects were but shadows, with no substance to do or receive harm.

"You were not in any danger, Edward. All that seeming time you were entirely safe in Infinite Reality, as compared with which all that you seemed to see was utter nothingness. It could only appear before the delusion of personal sense, which has no real life.

"The seeming water was an illusion of imperfect sight. It was only like the sheen of the moonlight on the velvet green of the lawn, at night.

"There was not even a drop of real water or any reality present. The seeming boat" (ship, raft, or whatever is described) "was but a shadow, as the shadow of a tree upon the same night-lawn...The shadow and the sheen were all that was present.

"Those seeming people were only as shadows of the fence-posts upon the lawn. They were illusion, for only spiritual activity is real

Digitized by Google

substance. There was no ocean," (pond, lake, river, or water, as described) "nor any dangerous or harmful substance present; not even a drop of water, but only glistening illusion, for but a passing instant of time, while you were awaking from your illusory sleep, and the mere dream of separate, sensuous life amid seeming dangers that do not exist to any soul.

"Only spirit is real. You *are* real, and you are spirit. The substance of your being is spiritual activity, and to it water is nothing whatever. The illusion is ended, the seeming scene has vanished and you are safe, Brother. You are sound, whole and well... Rest,. then ..in security and in peace."

Although you refuse to see the features of his vision, you will allow your mind full sway in picturing for him to see, the new features that you form to take the place of the previous disagreeable ones. Picture them strongly, clearly and definitely.

Always study to give quiet, peaceful and restful features of any scene, for these are a strengthening influence to the disturbed mind. Always view the individual in your thought as pure spirit. Not as matter, in any form.

Close every period of mental attention given to his picture, with a realizing sense that it was *nothing;* that the illusion is ended; that the scene has vanished, utterly, and nothing whatever remains.

Carry your thought to the very ultimate and leave not even a ghost of a shadow remaining. This ends the process and annihilates the entire action. The scene is ended. The door is closed. Nothing remains. Nothingness. Nothing.

Such a closing of a scene is a cure. It ends all action. No case can withstand it. Water scenes of every known variety have been entirely eradicated by such a process as this. In each instance vary the thinking to fit the circumstances of the case. But stick to the principles, absolutely. Nothing else will accomplish the right result.

Digitized by Google

NOTES

Digitized by Google

XI.

Specific Image Formulas.

Digitized by Google

Digitized by Google

Chapter XI.

SPECIFIC IMAGE FORMULAS.

THE ILLUSION OF FIRE.

In case the experience described, as disclosed by your diagnosis, is the illusion of a fire, with its attendant thought of danger, then apply the same rules. Say: "Now, John—that was not true at all! You were not injured by fire, or by any such foolish illusion. You are spirit.

"There was no *real* fire, and an unreal one being non-existent, could do no harm. You only dreamed that appearance, merely imagining that you were in a building, (a room, a bed, or as described,) and that fire was destroying values and putting you in danger.

"That was only a dream...An illusion of the sense nature...To you, in the reality of your being it was nothing...The seeming building was shadow...Shadows do not burn...It had no substance, for it was not spiritual in any degree...There was no reality to be destroyed ...Only an illusion of the burning of a shadow.

"There can be no destruction without reality, and there is nothing that can destroy that which is real...What sort of a fire can burn reality? And what sort of fire is it that consumes that which is not real—which, therefore, is not; which has no being?

"That is the sort of fire that you thought you saw, in your sensuous dream of life in nothingness. The seeming light was but the gentle beaming of the morning sun of your awakening intellect, coming into the light of your day of reality in life.

"You, Brother, are REAL BEING composed of spiritual substance, surrounded by DIVINE REALITY, with pure activity for your life.

Digitized by Google

"None of this can burn or be consumed and you are not subject to any form of injury in sense illusion...No danger can reach you... You have not been harmed...Peace, dear Brother...Rest in Peace.

"That entire scene was but an illusion of your dream,....It was unreal; . . . a mere appearance; . . . shadow; . . , nothingness. . . . It is gone, . . . nothing whatever remaining . . . It was only absence, which can do nothing.

"There was no place, no time, no object, no purpose in it at all... You were safe in Infinite Reality all of the time...Nothing has happened...You are well...Peace, dear Brother—the truth prevails. All activity is infinite peace...Rest...Repose...Peace."

Add to this reasoning one or the other of the fermentation formulas, to quiet his conscious fears of harm to come; and a short self-address to avoid your own absorbing of his fears.

METHOD FOR REMOVING AN IMAGE.

In case the incident described to you, and recognized as the right correspondency of the symptoms of the case before you for metaphysical assistance, is the personal-sense dream called a Railway Accident, showing the usual shock and fright, with the anxious fear that commonly attends it, the proceeding for the purpose of erasing the Image of the supposed experience may be formulated about as follows:

First recall in your memory some dream of your own; not an experience, but an actual dream, as it is ordinarily considered, in which you dreamed you were on a railway train, moving or otherwise, and compare what you saw with what he imagines that he saw, heard, felt, realized and experienced.

Think quietly, and not vividly, the features of your own dream, and notice how real they appeared—in every respect seeming to be just as real, as intense, as serious and perhaps as dangerous as the

Digitized by Google

features of his dream may have appeared to him, in his sensuous experience.

Yet the moment you awoke and came into the right state of consciousness for your plane of life, every last feature of the dream-experience instantly fell away into nothingness. Then you saw at once that you had "only dreamed" and knew that you had seen nothing real, and had not been through any experience at all.

This physical body of yours that seemed to be on a train of cars was actually lying secure and safe in its own bed while you slept peacefully and *only* dreamed. It was you—a body, the physical personality that seemed to be in danger; and physical injury was the expectation. But all of this was dream illusion. Spirit is the only reality.

What you *know* to have been the *facts* with regard to your own dream you may confidently realize as also the facts of his dreaming experience, regardless of what he thinks about it consciously.

Realizing, now, that a strong appearance of reality can actually be *nothing whatever,* you may reason the same for him with regard to the appearances that have deceived him.

While you speak your silent thoughts to him, based on real being, see in your own imaging vision a substantial reality in all the actually real things and conditions that you affirm for him *in the place* of the illusions to which you have given the negative assertion.

Refuse to see the error that produces the mere appearance of trouble, but persist in holding the full psychic vision of the necessary affirmations that contain the truth of being. Then say to him mentally:

THE DREAM OF A RAILWAY ACCIDENT.

"Oh no! James, you were not injured, neither were you afraid. You were safe and sound all of that seeming period of time in the

Digitized by Google

Divine Reality of pure Being, where nothing harmful could ever reach you. You are spiritual intelligence and not dependent upon cars or railway trains for transit.

"To your real being those seeming cars were only shadows of a mere appearance. Merely a feature of your dream. They were only as the shadows of a line of bushes upon the lawn; without substance or reality." To yourself: (Spiritual activity is the only true substance. To this and in its living action all matter is shadow.)

"Your seeming train of cars, James, was but a succession of shadows; mere shadows of erroneous thinking expressed in sensation which is always an inverted action. In the inevitable inversion of sense all that you saw as substance was shadow, and every condition inverted.

"The seeming cars, engines, buildings, people, were all shadows;.. shadows;..shadows;..and no more real than the same features in my dream, which you readily condemn as illusions, while you deride the notion of reality in them, as too absurd to believe.

"The seeming thing that you called yourself, was not you, but only a *shadow* of personal thinking.—It was entirely without substance and could not be injured.

"You, in your being, are substance—pure, sound, and whole.... Shadows cannot injure substance....You were not injured. In fact, you were not there. There was no reality—no place—and no time. It was all personal illusion.

"No part of the ONE WHOLE REALITY of the universe was changed by this dream. It only appeared before your personal-sense vision while you dreamed.—Your dream only lasted while you slept.—You now have awakened and know yourself to be REAL BEING, not a fictitious personality.

"With the awakening the dream was ended, and the vision has vanished in its own materialistic nothingness.—The entire illusion is

Digitized by Google

gone,—only utter nothingness seeming to remain. You are free, Brother,—entirely free—safe and secure in the changeless reality of the divine whole.

"Peace, dear Brother, rest always in the assurance of the perfect security of all that is real....You are safe and perfect in the one whole of being...Courage,..Confidence...Rest in peace."

Follow with the fermentation formula and treat yourself in closing the process.

NOTES

Digitized by Google

UNNECESSARY WORRY.

When a case of protracted worry comes before you for metaphysical adjustment, there are several ways of applying thought influence so as to turn the wrong thought away and establish a right process in its place. The instructions for general treatment all apply here, and a selection can be made from them to fit any particular case.

Diagnosticate this case as you would any other kind. If excessive and long continued it usually traces to some specific cause. It may have its origin in some past experience that has left a mark of anxious care, which rests upon fear that would not have come but for that experience.

In such event remove the continued belief that is keeping up the seeming occasion for anxiety, and apply the general principles that meet the special requirements. Deal with whatever Image you find, in the same way as other Images. Often, perhaps in most instances, the causes and reasons having passed from the horizon of that individual life, no active reason for anxiety, care, or worry exists at the present time. Still the mind, perhaps partly from habit, continues to look for trouble.

In some instances it may rest largely upon personal conceit and a belief of importance attaching to himself, his abilities, or the requirements of his affairs or for his particular gifts, powers and accomplishments, in order to maintain a successful equilibrium in life. This may have led into a species of the "worry habit."

Also worry that started in excessive strain upon one's abilities, may have become a chronic habit, until one worries on without any sufficient reason being apparent. In all such cases I have found the following process most effective. Men who had not been able to sleep naturally for weeks, or for months, have fallen into a natural, quiet sleep during this thinking, sleeping until its finish and then awaking refreshed and already started upon a new road of thought-work:

Digitized by Google

FORMULA FOR WORRY.

"Come to me, my Friend, and let us consider matters quietly. You are not oppressed or overburdened with any affairs either of your own or of others.

"There is no responsibility resting upon your shoulders, with regard to the managing, governing or controlling of anything whatever—not even of the tiniest atom of the universe—at any time or for any purpose; for God, the one Infinite Intelligence of the entire universe, who established all things real, guides, governs and controls everything,—at all times,—in the truth of reality,—and with the all-wise intelligence of Wisdom supreme.

"Nothing has been left for you to do;—and nothing real is liable to destruction, loss or annihilation....These are only delusions of imperfect vision....You are entirely safe, Brother, and wholly free from care....You have only been indulging a delusion....The ALL is sufficient for everything....The whole is never in danger.

"Trust the whole, dear Brother....Doubt not, nor falter...Trust ....Rest in peace and sleep in contentment....Rest....Everything needed has already been done; well done; finished.

"Infinite Intelligence governs all things....Nothing has been left undone, and there is naught to do.—Be still.—Repose.—Rest.—All reality is peaceful and calm....Freedom is the law of your being.... Be free, in contentment . . . rest in peace."

Extend this general form as the case before you seems to require. Dwell on such features as seem most needed.

Digitized by Google

THE "GRAIN OF SAND" FORMULA.

FOR A SENSE OF OVER-IMPORTANCE.

"Nonsense, Brother! You do not have to worry. You are not responsible for anything. You did not create and you are not appointed to govern anyone or anything. That is only a conceit. All affairs are wisely governed without any appeal to you. The united whole governs all of its parts.

"Now, John, suppose you were to see a tiny grain of sand on the sea shore, blustering up and down the beach, in every appearance of great importance, and claiming to everyone that he met—to every other grain of sand—that he, alone, the mighty he, himself, had resting upon his shoulders the entire responsibility of the ebb and flow of the tide upon his beach.

"That unless he were to be on hand all the time, day and night, and exerting himself to the utmost, continuously, the tide when at ebb would never come to flood; or when at flood could never ebb again.

"That the water would not flow in behind or around this rock, or out from behind that one.

"That the pebbles would never be rolled and washed, and other grains of sand would not be created without his own mighty efforts continuously applied. And that in consequence thereof, he must perpetually work and watch and struggle with this, his fate.

"He could never trust himself to sleep without danger of destruction to himself and others; and he must always remain in ill-health for want of rest or recreation. And you might hear him sigh:—'Ah! me; such a wretched life! When may it end?'

"Now then, John, what would you think of Mr. Conceiticus Sand's royal opinion of his own great importance in the universe?"

Digitized by Google

Now we will listen while John answers our question. We may hear his own voice and watch the inflections which may mean much as to the impression produced upon his mind:

John—"Well, now, I should say that the little conceited imp of foolishness did not know what he was talking about. Nonsense! Not a particle of responsibility could rest upon him, in any way.

"He is but one of millions of billions all practically alike. He is a creature of the tide not a creator; and the creature can never rule its creator. His part is to follow and to obey.

"Even if *he* had never come into existence, there would have been no difference in the movements of things or affairs; and none whatever in the nature or movements of the tide.

"And if he were even now to be blown by the wind to the topmost peak of the farthest mountain, still that beach would remain exactly the same without as with his efforts or his presence. Still,

> The tide would come and the tide would go,
> The tide would ebb and the tide would flow,
> On and on forever,

and he could have nothing whatever to do with it; for the Great Good controlleth all things in harmony and in the perfection of wholeness."

(How natural John's voice did sound. And it is evident that he is in earnest.) "Very good! John. Excellent. And as you see and know it to be with him, so it is with you; this you now must admit. You have no more to do with the management of the affairs of this universe than had he with managing the beach or controlling the tide. Principle establishes Law, and the law rules everything. We have only to obey.

"Everything is already done, Brother, and well done. Nothing is missing; nothing lacking; and nothing for you to fear. Fear nothing,

Digitized by Google

then, Brother. Worry never. There is no occasion for worry. No worry exists. There is no principle of worry; and it is entirely lawless in every appearance.

"All reality is one grand harmony of active life....Confidently trust the whole, and rest in peaceful quietude....Peace, Brother,...Be still,..and know that Reality is....Be confident....Trust and be at peace."

A VARIETY OF IMAGES.

The varied experiences of life yield a great variety of Images of fear, fright and mental shock. Of doubt, distrust, anxiety, worry and care. Of anger, resentment, hatred and repulsion. Of mental distress and strained emotions in every possible way.

The general application of this metaphysical process yields correcting influence for features of all of the different kinds of fear. For some of them it is sufficient. The exaggerated forms of any of the kinds, however, often, even usually, if examined will show Specific Images that act as direct causes of the mental states exhibited by the conditions, as well as the physical features.

Frequently there is a definite image that has caused an exaggerated emotion. It should be dealt with as an image, and removed, the same as any more marked experience in an accident.

The rules of procedure, as illustrated in the formulas given, apply to all possible forms of fear or experience. You have only to adjust the formula to the varying features of the different pictures of the experiences, and use the same philosophic principles for the argument.

This thinking must always be based upon the truism that spiritual reality is substance; and that *all* material things, animate or inanimate; whether human bodies, animal bodies, or objects—solid, liquid, vaporous, etheric, or any form of appearance, are correspondingly only shadows, and literally nothing at all, any where, at any time, or

Digitized by Google

under any circumstances whatever. With this truism fixed and realized in mind, you can meet any details, and will be equal to any requirement.

Whether the detailed features of the dream exhibit as dangerous particular objects, elements, persons, animals or fears, the same rules and principles inhere and apply. There is nothing in human life that is outside their action or beyond their influence. All respond alike to clear thinking and a realizing conclusion.

Always erase the Image, when found, and always follow the removing of the image by a formula of thought for a fermentation of the fear-action. And for the present treat yourself last before closing. Then leave the act with a *finished* conclusion.

This will accomplish the very ultimate of the required result.

Digitized by Google

NOTES

Digitized by Google

XII.

Fermentation.

Digitized by Google

Digitized by Google

Chapter XII.

FERMENTATION.

The temperament of individuals varies somewhat, and minds are equally variable in the receiving, adjusting and changing of ideas and their activities.

In cases where materialistic views are held firmly, the intelligence being at the same time active, and the subconscious functions responsive to changing conceptions, the mind responds promptly and the subconscious changes take place rapidly.

In this event there sometimes appears to be some confusion between the temporarily conflicting elements of thought. A corresponding feeling of uncertainty seems to occur with the subconscious mentality.

The erroneous opinion that was formerly held about the facts and functions of personal life, passes, and a new idea, embodying the real understanding of life, takes its place.

This change is described as a FERMENTATION. This word means change. A change of base in modes of action. It relates either to physical or mental change of form. In this connection it is progressive and always results in advancement.

The process of fermentation in mind is similar to what we see in material elements. It is simply a change of base in the thinking. In chemical action, when two elements that are opposite in character meet and ferment, there is a change of both action and element. When an

Digitized by Google

Acid and an Alkali are mingled, being opposites of unequal power, a changing process sets in and resolves both into another element, which is supposed to be higher in the nature of its action and more advanced in the series.

Every variety of physical action is a more or less perfect reproduction of some definite mode or law of mental action.

The chemical process of fermentation is an expression of the subtile activity by which mind separates, analyzes, changes and recombines ideas, in the generation of higher and ever advancing modes of conscious understanding.

The mental fermentation is simply a changing of condition, which eventually results in a disseminating of the erroneous elements in the former picture, and a rising of the true element newly acquired, to a higher plane of understanding.

The change is from a mixture of both right and wrong ideas, to those which rest upon Truth alone. This is accomplished by eliminating the erroneous views. The appearance of the fermenting action is a sure sign that the activities of the right thoughts have been absorbed and are promptly accomplishing their legitimate results, in an adjustment of the subconscious activities.

When these changes take place gradually, without conscious opposition or antagonism, they usually cover more time, and are not outwardly perceptible. But the recovery of healthy conditions is correspondingly slow. Quick changes bring quick results; and in this they indicate greater activity. The changing process is the work of Truth and its ideas in the mind, and it can only result in a good influence and beneficial results.

In this action the person is more or less afraid, because fear is the principal element of the change that is taking place. He feels the sub-

Digitized by Google

conscious reflection of his former picture of fear, or senses the changing of beliefs.

But he is already better because of the beginning of this necessary change from the illusion of sickness to the reality of health. The clearer the demonstration in sensation, the more rapid will be his progress toward recovery.

The body is a shadow-reflection of the mind and its accumulated beliefs; therefore, whatever takes place in the mind, also occurs in shadow on that mind's body.

While these changes are occurring with the mind, corresponding effects are taking place on the body. The former abnormal conditions are being replaced by new ones which manifest in clean, strong tissue, such as will represent the true facts of life, strength and health.

The nervous system, also, is readjusting to the higher course of action. The conditions of the reflection of trouble are giving way to those of the reflections of harmony. The wrong and undesirable are being cast out, and perhaps some compunctions arise temporarily in the mind. These, however, will soon disappear.

Truth is stronger than any error and only requires a fair opportunity to demonstrate the fact. This process of the changing of ideas, is good in quality, and can only result in beneficial, advancing conditions. For reasons explained, however, the former sensations of disturbing action may be felt for a while, and perhaps be misunderstood. In this event the subject may tell you that his old pains are coming back; or that he has a fresh attack of his trouble. You may know, however, to a certainty, that it is a passing into oblivion of the undesirable condition; and not a coming on, or coming back of anything to harm him.

It is only the former conditions temporarily coming to the surface of consciousness while passing along. And even if he should seem to be afraid or anxious, you may *know,* always, that it will soon pass by

Digitized by Google

and leave him in safety, with only the desired good result remaining.

Allow no fear, yourself, of this fermenting change. It is always harmless, and soon brings relief. It is merely a passing, by first coming to the surface in both mind and body, of his old fear and its common results, that you have been removing from the subconscious realm of the mind; therefore, it is just what is most required. Its appearance under these circumstances is proof that your diagnosis was correct, and your thinking effective; because, the fermentative action is the process of change from the old condition of fear and wrong opinion, to a new one of confidence and contentment, which will soon become apparent, in both the body and the Mind. It will always come out all right in a short time. Be confident of this.

The True Principle which you have demonstrated, by knowing the law of spiritual oneness, will dispel the false views of his sense-dream of separateness, and he will put on the new conditions. Health, strength and happiness will be the result. Fear not the means that lead to good results.

You can talk with him a little here, to advantage, speaking openly and in an assuring manner, and explaining to him the natural process which is going on in the mind, the correspondence of which he notices in the body.

Assure him that it is always perfectly harmless. Also state the fact that it is direct evidence that your thinking is in the right line, and is effective. Ask him to be patient with it, and to care as little about present sensations as possible. Tell him that you will take care of it and that it will be all right.

He will soon see that he is better, and will then be able to look back and see that he was all the time progressing in the right direction.

These changes should come without any marked sensing of action. Beginners have the most trouble with it, and it mainly disappears with experience in the practice. The reason for this is that the novice thinks

Digitized by Google

too much *after* the work is finished. Also he probably allows his mind to image the picture of fear, to some extent. Then sometimes he may fail to carry the thought of truth through to a FINISH and a definite CONCLUSION; or to really establish the nothingness of the idea.

This is more readily accomplished after some experience, and the fermentation ceases to demonstrate in terms of fear. Then suffering ceases, and extra agitation disappears. Clear realization and conclusive thinking are the remedies for all unnecessary fermentation. The legitimate kind is desirable.

To avoid sharp fermentations follow these suggestions closely and thoroughly, on each day or at each time of attention:

PLAN FOR CLOSE ATTENTION.

1st—Never allow any idea of reality in the picture. *Know* its action to be nothing. Carry the thought TO ITS ULTIMATE and make all seeming substance in the picture to stand as shadow only. Look directly at and through this shadow to realize its non-substantial character. See some other thing, by appearing to look directly through the erroneous opinion of a thing, as though it were a mere shadow.

Be calm in all your thinking, constant, firm and sure.

Deal lightly with the picture, passing over the ideas quickly, and carry the thought to a FINISH. Be certain about this. Finish it as though you would never have another opportunity.

2nd—On the second day or time of attention, use only the general formulas, omitting the picture, or cause.

3rd—Deal more lightly with the picture on the third day, passing over its features quickly, but going to an ABSOLUTE FINISH in the realization.

4th—Use the general formulas for the fourth time of attention.

Digitized by Google

5th—Make the last dealing with the picture shorter than before, but with a quick, clear realization of the *utter* nothingness of the picture; and finish with general thoughts, well and firmly placed.

Under this care in the work, cases will not show disturbance to any extent. If, because of complicated features of the pictures, any further work seems to be required it should be followed in the same order.

Always avoid arousing conscious fear. Set all errors aside as quietly as possible. Be very firm in your confidence in Reality.

TRUTH FORMULA FOR FERMENTATION FEAR.

When there is marked evidence of fermentative change, causing the symptoms to demonstrate themselves to a considerable extent, stop all work in the general ways, and with the image, and deal directly with the fermentation.

The sensations all reflect from the fear; and the fear is based upon the belief that the body is the individual, therefore that he is suffering and is in danger. Correct these personal notions by right thinking, based upon real principles.

The fear and agitation must be quieted. Do this by the use of general principles as outlined in the formulas given.

With peace established in the thinking, say to him:

"Brother, you are not in danger and you do not suffer. That 'thing' is not you. This is you—right here before me. . . . That is *your* shadow instrument to use for shadow purposes, only, and to express externally the harmonies of your life; but it is not *you,* and it has no power to make you suffer.

"Look right at it now, and see—it is only a shadow and you pass readily through its supposed substance to see whatever appears to be beyond it.

Digitized by Google

"Look!—See that beautiful bunch of roses (lilies, violets, flowers,) just back of it;—real, substantial,—just as the spirit has thought and planned them. And that supposed body does not obstruct the vision at all.

"You are spirit.—*That* thing is nothing whatever.—It has not an atom of substance—Nothing to be hurt or injured in any way, and not an atom to suffer.

"That is only an object of sense, therefore has neither life nor intelligence of its own.—It never had any. Yet it is your shadow-instrument and is available for your material use. But you see right through it to recognize all substance. It is nothing, therefore, and cannot suffer." (See its nothingness, yourself, now, and *know* that it does not feel anything; then say to him:—)

"That thing knows nothing—then how could it feel?—It has no intelligence therefore cannot suffer; for without intelligence there is no sensation. Only the mind seems to feel for it, but that is all error of opinion.—It does not feel and cannot suffer.—Matter is utterly void of sensation.

"You alone can feel for it; and you now have received the harmonious truth which hath already set you free from *all* error...Courage, Brother, you are safe and secure from harm in the divine reality of Being. You are at peace.

"Rest, then, in infinite peace....Divine peace and perpetual harmony reign supreme. 'Peace I bring unto you'....'My peace I leave with you'...The perfect Peace of divine understanding....The perpetual peace of constant trust....Rest....Repose....Sleep....Rest in peace. Peace....Peace."

There is yet another way of dealing with this fermentative action which has been used by a limited number of Mental Healing practitioners. In its original form of twenty years ago it was only partly

Digitized by Google

available for effective use. In my own work I have developed its formula and added some effective features. As it stands now it is effective to a marvelous degree, though no more so than the above. It is as follows:

CHEMICAL FORMULA FOR FERMENTATION.

If fermentation shows itself in a marked degree, discontinue all regular and image work and deal with the fear as the cause of the fermentation as previously described, saying, mentally:

"Now, Brother, listen to me. When an acid and an alkali meet in a liquid and ferment to form a different condition" (now you see in your imagination, this process taking place in a glass of water) "you know, George, that the changing fermentation must be and always is absolutely painless. It is entirely without feeling or sensation.

"The liquid has no intelligence and without intelligence there can be no sensation. The liquid does not *know* anything, and that which does not *know* cannot *feel,* since it would not know what, when, where, or how it felt; and without this knowing there would be no sensation.

"You would scout the absurd idea that the liquid was suffering pain or discomfort of any kind, during or in consequence of its fermenting change, knowing that it would be utterly impossible. Very well, George, as you know it to be with the liquid, you *have to* allow it to be precisely the same with that thing which you have been falsely calling a solid, and only dreaming that it was you.

"That is not you, and never was you. It is the same as the liquid. The seeming solid and the seeming liquid are exactly alike; both are material elements, subject to exactly the same assumed laws of matter. They both are mere changing, material appearances;—inert matter; —without life, intelligence, or sensation.

"Neither one is or ever was you, for you are reality which can

Digitized by Google

never change. . . . But these continually change in appearance, hence, are not real, or true, in any sense whatever.

"The liquid was solid once and may be again. . . . The solid was liquid once and may be again. . . . All elements change in the onward course of ages.

"Now the liquid *appears* solid for a time; but you would not think for an instant that it could feel, because of its temporarily changed appearance.

"Now all the seeming solid appears liquid for a time; and there is no solid remaining. . . . When liquid you know it cannot feel, —neither can it feel when seeming to be solid, for it only appears to be in either one of these states.

"Now the liquid has changed to vapor and there is neither solid nor liquid before us—only vapor.

"Now, again the seeming vapor has changed and vanished in mere gas which we cannot see. . . . And there is no solid, liquid, or even vapor in evidence—but only gas—invisible.

"Now another change, and the gas has returned to ether, its own prime substance—and it has disappeared utterly from all our senses. But nothing is lost or destroyed.

"And be it solid, liquid, vapor, gas or ether in appearance, it is the same entity—spiritual activity—that causes either action or change in any of them. And none of them can see, feel, or think for themselves. None of them can feel or suffer anything whatever.

"If one could suffer so could another, since all are the same seeming element. No one of them is anything but mere shadowy appearance.

"But through all of this seeming changing of material appearance, George, *you* remain the same, true, perfect image of Reality that

Digitized by Google

you always were;—spiritual and perfect in every atom of your being;—safe in Infinite Mind;—sound and hearty,—entirely well,—and absolutely whole.

"Peace! Brother, be still, and know that Good prevails in all reality."

Use such thoughts of Peace as you think best here; there is no better place or time for the word, since peace and trust are all that he needs at this time.

This thinking will dispel his fear and quiet all agitation; his pain will vanish with the fear, often instantaneously. If there is much fear, repeat this process once per hour, or as seems necessary until quiet is restored, and the mind ceases to rethink its fears. Meanwhile, deny, by means of negative thought and statement, each special notion or opinion of suffering that appears in the particular case at issue.

Use whichever of these two formulas you prefer. Both are reliable.

Until you are well used to the thinking processes it is well to close every act of mental attention with some appreciable part of one of these formulas for fermentation, as it forestalls the action of the changing fear. It must be used after each Image, anyhow. *Do not neglect this,* or pass it lightly. IT MUST BE DONE EVERY TIME.

If, afterward, he tells you or sends you word that he feels worse in any way whatever, immediately apply the fermentation formula, absently, if need be, and the disturbance will quiet down in accordance with the real changes that are taking place.

This procedure is always effective. His trouble here all comes from the moving, changing fear in mind; quiet this and he is all right.

Digitized by Google

Do not fear this change yourself, it is natural, simple and harmless. Take care of it thoroughly, however. The fermentation process of thinking is the most swift to act, and most sure and effective of any that can be given. It will succeed to a certainty every time. Trust, and you shall see.

All sickness is some degree of fermentation; therefore this process of thinking is valuable under any circumstances of acute suffering, even for one who has not before been under mental attention.

When, under an emergency, much fear is present, apply one of these forms of thinking at once,—preferably the first form—as a quieting influence, until you can have time to examine for causes.

In the case of emergency do not attempt to diagnosticate until it passes, but apply urgent thinking at once and continuously until relief is well established—even if it be for days.

Remain always calm yourself, quiet, observing, but saying little. Never fear anything; but be always sufficiently alert to understand all possible points. Apply the needed thought quietly, firmly and with the assurance that comes from confidence which is based upon Knowledge.

KNOW THE TRUTH and the truth will give you power sufficient for every demand.

The activities of truth yield freedom and life.

Digitized by Google

NOTES

Digitized by Google

XIII.

Self-Protection.

Digitized by Google

Digitized by Google

Chapter XIII.

SELF-PROTECTION.

In closing this series of studies I wish to make a few suggestions covering points of experience that have to some extent troubled earlier workers. Having no reliable guides these have been obliged to learn through experience some things that can now be explained. Certain important facts of this great and important subject have been learned and developed to the point of usefulness through strenuous work and close study; and many of the seeming difficulties of the past may now be easily avoided.

Through the exercise of a clearer understanding, many seeming difficulties cease to be troublesome elements before they reach our environment; and there, at the very threshold, the psychic atmosphere of our own continuous preparedness will nullify the action and dissolve it into its native nothingness.

The most of those things and affairs that worry us grievously in personal life, never arrive. Anticipation of evil creates its own mountain of seeming difficulties; but being only shadows they are thin and unsubstantial.

One of the chief difficulties of this order, with beginners, is the false opinion and its consequent fear that they will, or perhaps *must* absorb or "take on" the feelings, and perhaps the symptoms or conditions of the one whom they try to help.

This is an error in understanding; and of course, the fear is

Digitized by Google

unfounded. It is doubtful if any who have followed the studies of this system from the beginning, will at this time be affected by this opinion; but the notion seems so prevalent in general lines, that it seems best to give it a little attention here.

There are several reasons for the appearance of this error. All of them rest on loose dealing with psychic conditions.

SYMPATHY.

The first and most marked of these errors is sympathetic thinking in concert with the one who supposes himself to be afflicted and a sufferer.

This will not do for the Metaphysician. The other party does not yet know any better than to indulge such thinking; but the rightly trained practitioner does. Stand by your guns. *Know* your principles. Then you will not sympathise with delusions or cringe before "nothing."

You need not openly express your views or your attitude, to him or to others. Be tolerant and charitable and be agreeable and kind. All this is justly due him at this time, for he has not your light to aid him in discerning truth. But you can help him greatly by knowing and thinking the entire nothingness of whatever seems to him to be a burden.

In this attitude you will never take on his symptoms or feelings, because you do not receive or accept his erroneous ideas. This also is the only attitude in which you can adequately help him.

THINKING IN CONCERT.

The next point is: Our lives and experiences, personal likes and dislikes, as well as views and opinions, have always been so nearly alike, that, unless we are *always* sharply on guard, we slide easily into the way of thinking as they do, about various things and affairs.

Digitized by Google

This throws the door wide open to the thought-motifs that are active in their deluded minds. Then when beginning the helpful thought, we subconsciously absorb their thought-action, which, because it is so mixed with error of idea, hits us hard, simply because we are not on guard; and so we allow *them* to do the thinking instead of doing it ourselves.

We must "live the life" by continuously thinking the thoughts that are true, and perpetually realizing the permanent ideas of reality.

Never even once allow any statement of what you know to be an error of opinion, to pass unrebuked. Not openly, but silently, deny it—"No." "Not so." "Not true." "Impossible." etc., and think in a flash of conscious comprehension, the real reason why it is not so. Make your denial forceful, energetic, absolute. Always do this and you will not "take on" anyone's error.

This is a two-edged implement of protection and it cuts both ways:—It corrects his opinion of error, silently but forcefully; and at the same time, in the same act, it thoroughly protects you.

EXPECTATION.

Another reason for seeming to absorb the error is *consciously expecting that result.* Those not sufficiently grounded in the truth, seem to have a fear of the "overpowering influence" of some error of the other one's mind, and apparently expect to sense his affliction. They realize on the wrong side.

This can only be the result of imperfect teaching or the utmost neglect in thinking; for the least thought in realization of the nothingness of all these errors, and of the absolute substantiality of spiritual reality, settles the entire difficulty. Be true to yourself and stand by your principles, and you will have no such troubles.

The outside influences in life are such that we are constantly subject to psychic pressure in the direction of erroneous ideas. These

Digitized by Google

are mere opinions. We have knowledge that is superior. But unless we use it, and rightly, we lay ourselves always open to the influence that misleads. We know full well how trying it seems to stand always against this erroneous influence; but that is what we are here for, and we must be true to our cause. It is not difficult. It only requires watchfulness and a firm attitude.

Whenever such influences seem to be in the way, do not give in to them, or imagine power for them, but meet the error with truth. If you know what mind it comes from, meet that person at once, silently, with your best conceptions of truth. If you think he is intentionally thinking something erroneous and in appearance harmful, meet him with a *still better* realization of those truths which will disarm him. But be firm and vigorous in your presentation of ideas, clear in their understanding and quiet in your demeanor.

Then apply thought to yourself, as outlined in the earlier instructions. Call yourself by name, as you would speak to another, and repeat to your "other self" the assertions of truth that bear upon the case.

Deny any force in his erroneous opinions or supposed ideas. Show your own mind that you are so far above any such notions as to be entirely outside their impotent influence.

FORMULA OF THOUGHT FOR SELF-PROTECTION.

"That mere personality has no power to influence you, Sarah, in any degree of error... It makes no difference what he may say, think, believe, or dream about you...

"He, that thing, has no power to rule, govern, or control you or any one. He cannot even control himself—much less another—and certainly not *you* who have received the absolute truth which hath already set you free.... And you *are* free....

Digitized by Google

"He has no recognition of truth that can reach you. Being a mere personality he is but a point of nothingness,—having no size, no dimensions, no consciousness, no power, nothing. He is nothing and has not even an intention to harm any one.

"Fear not, Sarah, you are whole and pure,—safe,—sound,—strong,—and secure in the eternal whole.—Rest, Sister, and know the peace of eternal harmony, in the absolute whole. Rest in peace—confidence—trust."

Any part of this or similar thinking may be used as a process of thinking for yourself, at any time, according to the occasion; either against ordinary absorbing of errors, or as directly against supposed intentions of others to do harm.

In this last instance use the "point" formula as extensively as you please, as it reduces the supposed dimensions and consequently expected powers. You will receive no injury whatever from any source against which you place this understanding.

Strengthen yourself with some of the simpler of these thoughts in the beginning of the dealing with any Image where there was much fear.

Follow this plan until you no longer need any protection from the thinking of others. It is a safe rule to follow it for a year after beginning to practice healing. As long as it may be of good service it should be followed. It is better for both parties and it keeps you free and independent. Knowledge of truth vanquishes every error.

Incorporating this self-help with every instance of dealing with an Image, is an excellent practice. It safe-guards against all forms of action of the erroneous opinions to be dealt with. The plan is as follows:

Digitized by Google

(a)—Apply general principles to yourself according to your needs.

(b)—Give general attention to the case in hand.

(c)—Remove the Image as directed.

(d)—Think the fermentation formula through to a finish.

(e)—Give some quieting thought of peace and contentment.

(f)—In case the picture contains evidences of much or great fear and you have had difficulty in avoiding its influence, close the process by thinking for yourself, again, to offset the seeming influence of a fermenting thought.

This course of procedure will render a good service to the case in hand, and will thoroughly protect you from all adverse influences. Such conditions can always be met successfully.

NOTES

Digitized by Google

XIV.

Instruction and Advice.

Digitized by Google

Digitized by Google

Chapter XIV.

INSTRUCTION AND ADVICE.

APPLICATION.

With regard to the amount of direct attention advisable in any given case, the circumstances should be considered, as these may require less or more than common, at any time. Exercise careful judgment, based upon all the facts before you. Do not neglect extraordinary requirements, or be anxious and continue work longer than is needed.

Do your full duty as far as you can see it; then trust the principles and give opportunity for them to work in natural ways. The mind must digest its thoughts and the soul assimilate the ideas. The understanding requires suitable time for its processes, both conscious and subconscious.

If you are calm in demeanor, and clear in perception, a few well spent minutes will accomplish a great deal; if not, it may take *you* some time to realize calmness within yourself. Then a very few minutes of realizing action will overthrow a great deal of erroneous opinion.

Thought moves, in realizing action, with great rapidity; as sense measures conditions it would be as much faster than light as we are able to perceive. In fact, time is practically eliminated in its spiritual operations. A flash, if it be a true realization of facts, will produce wonders, in proportion to the completeness and accuracy of the think-

Digitized by Google

ing. There is absolutely no limit to its operations, or its powers; and time is not a real factor in expression of what the mind realizes.

Concern yourself only with consciously realizing the element of truth that is involved in your subject. The expression of it will be subconsciously spontaneous. In all those operations that are beyond the sense-action of life, trust the higher laws. Do your full duty in understanding and in realizing. In its perfect action the Law will do the rest.

EMERGENCIES.

In those cases of sudden emergency that are apt to surprise one, always stand firm, quiet, calm and at attention, mentally. In your consciousness instantly separate from its body the mind or being of the one injured, or in seeming danger and calmly hold the true image of real being for him to see.

Show him instantly and conclusively that he is and always was Spirit, and that the material thing (or body) is not, and never was him. He never was in it, or in any way dependent upon it for existence.

He is Spirit, free and safe in Infinite Spirit and in eternal Life. He is a pure soul; the real man; and nothing can harm the real man. Pure Being cannot be injured or destroyed in any way.

Allow nothing to disconcert you in such matters as these. There is never a time or occasion where you, as a scientist, can be of more service to your brother-man, or where a greater duty will devolve upon you. Be sure, be firm, and stand true. Be confident, yourself, and trust the Infinite.

SERIOUS CASES.

If very serious in appearance, or surrounded by many fearing personalities, emergency cases should be treated continuously. In this event, think reassuringly for the others, also. Apply the mental influence as often as seems necessary, until the suffering one is free from the thought of danger, and its influences have ceased their action.

Digitized by Google

In especially acute and severe attacks of fear, the main point is to reduce and keep down the fear by the best means available. To this end sacrifice everything in regard to usual rules or methods. Under these circumstances, you should hold general thoughts constantly for a longer time than usual.

Never dwell upon the features of an Image, however, any longer than may be absolutely necessary to clearly deny its supposed reality. You must quiet it down in action and dispel the illusion; but thinking over its details tends to maintain it in action. In all such cases deny the idea of error quickly and firmly. Then hold the truth, as you know its bearings upon the subject in hand, quietly and steadily as long as seems to be required.

DENIAL.

For effective operation the denial should always be made quickly and firmly, while affirmation should be made calmly and held with a certainty that can never waver. That which is true, is true forever.

Stand sure and think true; there are always enough personalities to do the other thing. Your reward will then be close at hand. It will come first, in your own satisfaction in a duty successfully accomplished. Next in seeing the recovery demonstrate the principles employed.

CIRCUMSTANCES.

When uncontrollable circumstances make accomplishment impossible by any known means, do not allow disappointment. Your efforts rightly applied will produce whatever is possible and a hundred times more than any material means can yield. In most instances it will be successful. The rest is not your responsibility.

THE FAMILY GROUP.

If the injured one be of your own group, "*your* family," so-called, and usually thought of as dear to *you*—Ah! Now is your

Digitized by Google

supreme opportunity. Stand by the law. All are alike in the law and equally protected by principle. He is no more yours than are all the others. The principle is one.

Eliminate the personal view, now, and THINK TRULY. All are brothers in the spirit of the one father. Be whole, and think rightly. Demonstrate wholeness. All to whom you are called in life are yours. None control you. All are FREE.

YOURSELF.

When to *you* comes the unexpected,—let it find you instantaneously active to the very ultimate of realization of the highest truth. KNOW you are not in that body and never were in it, no matter what the appearances are. In this you will ignore the body and rise above all of its seemings.

This preserves, marvelously, from the usual results of accidental happenings, and even lessens the ordinary effects of apparent injuries already received. The illusion of it all may be realized in mind, until the ROUND WHOLE is seen and recognized. No one knows the ultimate possibility of this realization. So far as yet observed it is practically unlimited.

CHOICE IN DIAGNOSIS.

In case the diagnosis shows you several pictures, think the case over carefully and decide which is the most important one, as regards its correspondence to the particular symptom from which it is desired to be free. Decide in this way which one it is best to remove first. Usually this will be the one from which the most troublesome symptom reflects. If that cannot readily be determined erase the picture which was formed first in the experiences of life.

Do not begin more than one Image at a time, unless it is certain that two are present which are so nearly alike in all ways that they are actually operating together as one. Even then it is better to deal with each one about three times, independently. In this event you can deal with one of them at a time in intervals of two, four or six hours instead of in twenty-four hour intervals; and so get through

Digitized by Google

with both of them quickly, to avoid fermentation of one while the other is in operation. There will seldom be occasion, however, for such pushing of the work. It is better to do it in the regular way. In any event abundant thinking of the fermentation formulas and general attention must be given between each application of thought to the image, to keep down the elements of fear.

ONE IMAGE AT A TIME.

When possible without endangering a life, in the ordinary seeming, by delay, deal with one Image thoroughly and do not begin another until that one has faded out entirely. THIS INSTRUCTION IS IMPERATIVE; it must not be disregarded. Only the most extreme conditions ever warrant any departure from this course; and then you must stand by the case continuously until all danger is past.

PATIENCE.

Do not be in a hurry; you will only lose time by haste. Truth works always in calm and quiet assurance. In ordinary cases your friend must give you time to do the work according to the law or not have it done at all. If he expresses or shows impatience, he must not be allowed to disturb your perfect equanimity, which must always be maintained under all circumstances. Judge wisely and then be firm, quiet, and exceedingly careful. Recognize the full rights of the individual, always; but decide according to the real law involved.

Do not share his erroneous modes of thinking or allow him to lead you against duty, either consciously or subconsciously. Judge everything by the mental and spiritual laws involved. But be wise and cautious as well as firm.

Beginners in the Image system nearly always try to do too much work. That was the chief fault with the results of the early teaching. It has had to be eliminated to avoid confusion in the work. Right use of principles never brings confusion. A firm hand will cause changes to come about without confusion. True confidence in the law of reality brings with it the best degree of courage and strength. Under these circumstances power develops rapidly.

Digitized by Google

RESPONSIBILITY.

You have in your possession, here, the greatest power on earth, to-day—the power to think a controlling influence, as a guidance into right channels. It is a holy possession. It should be exercised in wisdom and with caution. Then only blessings can come from it.

Nothing else known can be of such superb service to humanity, as this philosophy. It applies with equal force to every feature of personal life. It is really a divine power. Show by wise use of it that you are fully worthy of the sacred trust. Avoid the sense of satisfaction that expresses itself in personal conceit in this position. It is absolutely fatal to progress or actual accomplishment.

THE IMAGE SYSTEM.

The use of the Specific Image System is not confined to accidents. It is applicable also to all the moral questions of life. You will soon find ways of applying it to change the course of thinking, in all the paths of life where it is causing trouble, inharmony or suffering. There is no limit to its application. In this you will find intensely interesting as well as valuable studies in human life.

The same rules of procedure apply to all these subjects. Find the picture, then remove it on the same plan and by the same rules as in dealing with a picture of fright, applied to the immediate circumstances.

In each instance choose your words according to the ideas involved; but conform all the thinking to the laws of action included in the picture contained in the mind, and the disturbing action.

WORD THINKING.

As before explained the use of words in Mental Healing is not imperative. When we become sufficiently advanced to always do all of our thinking in the pure and unmixed REALIZATION OF IDEAS. THEMSELVES, regardless of personal views, and in a pure recognition of the principles, words will become unnecessary. In any event, they are only to aid our realization. The Intelligence thinks in mental

Digitized by Google

picture and realizes ideas. The sense-mind tries to think in words and goes astray in judging ideas.

Doubtless at times we all rise above words and form conclusions without their lumbering aid. Like any instruments they should be used only when needed. But be sure that you are really beyond the need of them in accurate thinking and correct realization, before discarding them. Do not be emotional or conceited about it and so discard words before having secured a footing on the higher platform. Growth will bring us all to it, rightly. Be faithful and patient.

The direct Image-thinking seems to require a word-form, to clearly describe and explain it; and probably it will be necessary for everyone to use those forms for a while, in order to surely reach and help those in need of it, until the mind can work in the activities of pure perception, independent of the influence of sense.

The definite pictures are formed and held in modes of action that all hang together in forms of word-expression. Otherwise they could not be described. And as the picture can be entirely eliminated by this process, it would seem best to follow the plan that surely succeeds, until very sure of our standing in the matter of thinking by means of the imaging of ideas.

Few accomplish this yet, in any lines of thinking, except in moments when, in concentration of thought, the personal thinking vanishes from consciousness. But this is pure mysticism, for which few of us are yet ready. However, we can use the commoner implements.

UNUSUAL DISCLOSURES.

In your position as metaphysical adviser you accept a confidential part; and you must, under all circumstances, be entirely true to it. Let the master find you faithful.

Life is full of idiosyncracies, excentricities, mistakes, foolish moves and sometimes at the moment seemingly intentional wrong.

This last, however, I believe seldom occurs in a normal life; when it does it is a temporary moral aberration from which the poor de-

Digitized by Google

luded sufferer will soon awaken in full repentance. Be charitable. Very little, if any, of the mistaken action is really wicked.

Circumstances may lead any of these classes to you for relief, and in obtaining your mental diagnosis all sorts of disclosures will have to come before you. Treat them with a full confidence in the ultimate right, and you will see clearly just how to render the help needed. Always remember your professional responsibility.

You will never be in a more responsible position than when a suffering brother or sister unfolds to you a tale of woe that has been kept from others, and of which the world knows nothing, nor even suspects. It comes to you as a professional secret, and it must remain such with you.

Your faithfulness to trust begins with the first word of description of the idea, when you must instantly begin a full and positive denial of every feature of each idea presented. This prevents your mind from taking it in. It is not real. Refuse it.

You know before the first word is utered, that a dream is to be described. Mentally say "dream" at once, and think of it only as such, all through the interview, *knowing* the truth all of the time. You are not here to be entertained, but to save a soul from disaster. Be true! The Heavenly Father is the judge of your action.

No matter what the disclosures, allow not a particle of curiosity or emotion in the matter, then or afterward; but apply the law and bring the soul-nature of the deluded one into its warm sunlight.

Be certain to let him see that you do not share either fear or censure with him; and judge him as though it were only a dream-illusion. This is the actual truth as regards the soul-life.

Give him full assurance that he can trust you, even to the point of maintaining your view that the affair is unimportant, other than for your purpose in relieving him of his load of opinion or fear.

These instructions must not be disregarded. As a School or as individuals we will not knowingly or willingly teach this system to anyone whose reliability is doubtful in this regard. We know the

Digitized by Google

difficulties to the untrained mind, of adhering to this rigid, moral course; but we also know that it *can be done,* and that every experience in the doing strengthens for another accomplishment; also the fact that there is no greater satisfaction than the full consciousness of having faced a duty and accomplished its requirements in full justice to all concerned. It is priceless.

The doing of the full duty in this manner, strengthens your own confidence in yourself, your powers and your ability, as well as full, honest intention in every act; and this alone increases your power for the doing of good. It also reflects to him as confidence, which he then hands back to you without reducing his own supply.

Such trustfulness as this, passed along to others, should arouse all enlightened minds among us to a fuller display of confidence and trust in our fellow-men.

Keep your hand on the lever, though. All have not yet become enlightened and we must not allow the unjust servant full swing.

Be just, lenient and wise. In all helping thought be metaphysical in your understanding and spiritual in your realization.

To those who realize its beneficent nature, the law is always good.

The operative power of the human mind, is Realization.

Recognize Reality, and its activities will become Truths to you. Thus you will REALIZE TRUTH.

This is the highest impulse to action in life.

The Life of Man is the Divine activity of Reality.

THE END.

Digitized by Google

NOTES

Digitized by Google

NOTES

Digitized by Google

PART TWO.

QUESTIONS.

1. What Is a Metaphysical Diagnosis? ANS.....

.....

2. What Is a Metaphysical Correspondency? A.....

.....

3. What Attitude Should You Maintain During Diagnosis? A.....

.....

4. What Fundamental Error Rests Underneath Sickness? A.....

.....

5. What Is Substitution of Symptoms? A.....

.....

6. What Fundamental Truth Renders Healing Thought Effective? A.....

To What Extent? A.....

7. What Makes Denial Effective? A.....

.....

8. What Value Rests in the Use of Formulas? A.....

.....

9. When Should They Be Omitted? A.....

.....

Digitized by Google

QUESTIONS.

10. What Is the Important Feature of The Image System? ANS.....

.....

11. What Is A Mental Image? A.....

.....

12. Why Is An Image of Fear Unreal? A.....

.....

13. How May This Fact Be Proved? A.....

.....

14. Why are Personal Experiences Unreal? A.....

.....

15. How Should a Healing Act Be Closed? A.....

.....

16. What is Fermentation? A.....

.....

17. What Is the Quality of Its Action? A.....

.....

18. What Are Its Good Offices? A.....

.....

Digitized by Google

QUESTIONS—Concluded.

19. When Fermentation Appears What Should You Do? Ans.....

.....

20. Why Do We Take On Symptoms? A.....

.....

21. How May It Be Avoided? A.....

.....

22. What Will You Do In An Emergency? A.....

.....

23. Suppose the Injured One Is Near to You? A.....

.....

24. If It Be Yourself—Well? A.....

.....

25. How About Overdoing The Work? A.....

.....

26. What Is the Limit of the Specific Image System of Thinking? A.....

.....

27. What Is the Ultimate Reality of The Life of Man? A.....

.....

Digitized by Google

Digitized by Google

H-4

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Digitized by Google

Digitized by Google

Digitized by Google